

# *The Brooklyn Jewish Center Review*

*January, 1946*

THE PALESTINE HEARINGS  
IN WASHINGTON — A NEWS SUMMARY

THE WOMAN KNOWN AS  
"KL A-21670"

By ALFRED WERNER

JEWS OF THE ORIENT

By HARRY WEDECK

THE "HEREM" IN JEWISH LIFE — PART 2

By DR. ELIAS N. RABINOWITZ

INVICTUS — LAST OF A SERIES OF  
WOODCUT REPRODUCTIONS

By ISAC FRIEDLANDER

THE MIKADO'S JEWS

By RABBI WM. MORDECAI KRAMER

"PICKCHER SWEET EVA" — A SHORT STORY

By JOAN KINNER

# THE BROOKLYN JEWISH CENTER NEEDS AN EDUCATIONAL INSTITUTE *NOW!*

To render the additional services demanded of it by a greatly enlarged membership (now totalling 1800), and by a community that has become progressively aware of the importance of the Center as one of the leading Jewish institutions in the country.

## *The Educational Institute will provide—*

1. CLASS ROOMS to relieve the abnormally crowded conditions in our schools and to provide for the enrollment of the numerous pupils whom we must now turn away. At least eighteen rooms will be required to accommodate all children enrolled in the three schools of the Center, the Institute of Jewish Studies for Adults and the club activities. We now have only six.
2. AN AUDITORIUM for school assemblies, children's congregation, and other events advancing the education of our children. The Auditorium will have approximately three hundred seats and will be fully equipped for motion pictures, dramatic performances, etc.
3. CLUB ROOMS for youth groups active in the Center. Many, at present, cannot find room to meet and so are denied the cultural and social advantages that the Center can provide.
4. A NEW LIBRARY to provide adequate space for the large and ever-growing collection of books, and additional facilities to enable the increasing number of readers to borrow and consult them.
5. AN OUTDOOR PLAYGROUND on the adjoining plot where children can find the recreation that will best promote their physical development.
6. A CHILDREN'S GYMNASIUM for indoor sports and recreational activities.
7. A KITCHEN and DINING ROOM for the use of the schools and clubs.
8. FIRST AID ROOMS for emergencies.
9. FACILITIES for the meetings of organizations active in causes promoting the best interest of American and Jewish life.
10. OFFICES to meet the needs of the greatly increased educational staff.

**EVERY MEMBER WILL WANT TO MAKE  
THE BROOKLYN JEWISH CENTER GREATER!**

# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVII

JANUARY, 1946 — SHEBAT, 5706

No. 21

## AN INQUIRY WITHOUT TRUE PURPOSE

**D**ESPITE the high auspices under which the Anglo-American Commission of Inquiry has begun its labors, it is difficult to restrain a feeling of skepticism concerning its whole program. Even a cursory examination of the circumstances under which it was constituted gives rise to a strong belief that it was suggested by the British as a subterfuge and accepted by the American authorities, either out of an inadequate knowledge of the problems under consideration or in the hope that future developments might make it unnecessary to adopt an unpleasant decision.

This is but another way of saying that the Commission has been foisted upon all of the parties interested in the problem of Palestine and Europe's Jews with no real belief on the part of anybody concerned that it is either an effective or an honest method of approach to the underlying problem.

The terms of reference of the Commission limits its work to a two-fold field of inquiry. In essence, the Commission will inquire into the absorptive capacity of Palestine so far as immigration is concerned, and into the desire of Europe's Jews to emigrate to Palestine. If these were original problems on which no light had been shed by prior investigations, there might be some factual need for the creation of the Commission. There has been, however, so much investigation in the past, and an accumulation of so much true knowledge on both subjects, that one cannot repress the feeling that the Commission has no real reason for being, but (even though its members are innocent of any such design), it is merely a screen for other, and ulterior, motives. We could name many previous investigative inquiries into the absorptive capacity in Palestine. It is sufficient, however, to

mention Professor Lowdermilk's favorable —nay, enthusiastic—conclusions.

With respect to the desire of European Jews to emigrate to Palestine, one has but to think of their horrible past and contemplate the miserable prospects for the future to be certain that, with but a minimum of exception, these Jews would travel to Palestine without demur and on the moment. Certainly the Commission will undertake no person-by-person inquiry among individuals. It will necessarily be restricted to the testimony of representatives of groups; and that testimony has already created a record replete with entreaty for the right to leave Europe and live in Palestine.

We have expressed a doubt as to the good faith of the British in this connection. That doubt—and doubt is a pale and colorless word to use in the premise—is based on the previous record, for one-quarter of a century, of Britain with respect to its fiduciary obligation concerning the Mandate. It is also based on immediate history. The despicable repudiation of its previous pledges concerning Palestine by the Attlee ministry and the Labor Government gives that group no standing as an honorable body. The callously brutal attitude of Mr. Bevin concerning Jewish suffering in Europe disentitles him to be a participant in any program concerning Jewish welfare. Moreover, we already see emerging another twist in the devious turnings of Britain. The Commission had no sooner begun to sit in Washington than it was intimated in London that the whole problem would be transferred to the United Nations Organization for its consideration. It must be remembered that the Commission is not a creation of that Organization. It is the creature of two governments, of Britain and the United

States, and must report to these governments. If, while in the midst of its deliberations, there is already an intent to render its findings nugatory, then certainly it cannot be expected that the work of the Commission will command much respect. If the United Nations Organization is ultimately to pass on the problem, then any Commission of Inquiry should emanate from that body. This transference strongly suggests that the United Nations Organization will subsequently appoint its own Commission—and so on, *ad nauseam*.

It is possible to condemn the attitude of the American Administration from still another point of view. Both Houses of Congress have, by resolution, affirmed the traditional American policy favoring the establishment of a Jewish Commonwealth in Palestine. True, under our Constitution, treaties and similar engagements are within the province of the Executive. Nevertheless, that Executive should pay great attention to the will of the people, as expressed by Congress. It is clear that by sponsoring the dilatory machinery of this Commission, the Executive has run counter to the will of the American people, as expressed by Congressional resolution. The Executive has been out-traded by the British and jockeyed into a position of being at odds with a coordinate branch of our government.

*Cui bono?* Who gains by this maneuver? Certainly, not the Jews of Europe, who are dying in droves because of the delay. Certainly, not either the people, or the land of Palestine, where delay plays into the hands of the Arab *effendi*, and gives them more opportunity for political tactics contrary to the interest of the mass of Arabs. Certainly, not the United States, which is being caused by the delay to lose its own rights as a signatory to the Treaty of San Remo. And equally certainly, not Great Britain, which sinks

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Mex Herzfeld and Hymen Aaron, Vice-Presidents

David Goodstein, Treasurer

Maurice Bernhardt, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Joseph Goldberg, Administrative Director



# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### TO THE LAY LEADERS OF OUR SYNAGOGUES

I WANT to record a very interesting news item which appeared in a recent issue of the popular and excellent Anglo-Jewish weekly, *The Jewish Post*. It was marked "Special"—and, indeed, I regard it as of special significance to all our Jewish congregations in America:

"An unprecedented step may be taken by Mt. Zion Hebrew Congregation, Reform, of this city when the boards of the officers of the Temple, the Men's Club and the Sisterhood, will be asked to pass a resolution resolving to attend services each Sabbath.

"The resolution, drawn up by the Joint Temple Attendance Committee of the Sisterhood and Men's Club, is also being

presented to individuals to sign as a pledge.

"Recognizing the primacy and importance of the Synagogue and the Sabbath in Jewish life, we, officers and Board members of the Temple, the Sisterhood, and the Men's Club, reaffirm our loyalty to these institutions and hereby resolve to manifest our devotion to them by attending Sabbath services regularly and as often as possible, by refraining from scheduling social functions on Friday evenings, and by refusing to attend such gatherings when they are in conflict with the major activity of the Temple's Religious Worship.

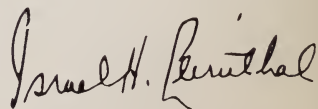
What the officers and trustees of this

Temple have done should be followed by the men and women at the head of all our congregations, whether they be orthodox, reform or conservative. The trouble with most of the lay leaders in our religious life is that they think all that is required of them is to lead in financial support and, perhaps, make an appearance once in a while at a business meeting. That trusteeship or directorship means setting an example and a high standard in Jewish religious living to the rank and file of the people in the congregation is a concept which, alas, is not yet appreciated by many.

That attendance in the Synagogue for Sabbath worship is one of the great problems in American Jewish life need hardly to be emphasized. Some months ago I commented in this column on a national poll taken of Church and Synagogue attendance, and the sad showing of the Jewish faith. It is a situation that is giving grave concern to all who are vitally interested in the Jewish spiritual life of this country. I am completely convinced, however, that this problem would be more easily solved if our lay leaders—the important men and women in our congregations, the officers, trustees and directors—would set the example in this respect to the average member. I feel confident that this example would be followed.

In our own Synagogue, I am happy and proud to be able to say, we have large congregations attending both Friday evening and Sabbath morning. But I am compelled to admit that we fail to see present many of those who are chosen by the membership to lead and to guide the destinies of our institution. Such failure on their part in this important duty is bound to have a detrimental effect on the mind of the average Jew who looks to these selected leaders for guidance and inspiration.

The officers of the St. Paul Temple are to be congratulated on taking their duties so seriously and so understandingly. Let us hope and pray that their example will be followed by the leaders in many a Synagogue.



ever more deeply into the mire of its own dishonor. (Aside from all practical questions of ultimate British interest and gain in the creation of a Jewish Commonwealth.) His own country has been charged by an Englishman, Lord Josiah Wedgwood, with having failed as the Mandatory "through treachery." Every day's delay, and every dead European Jew, and every Palestinian incident of disturbance and riot, and every threatening gesture by that puppet of the British Colonial Office—the Arab League: every one of these only makes more apparent British treachery. To paraphrase Cicero's words, the world may well ask, "How long, O England, will you abuse our patience?"

— WILLIAM I. SIEGEL

### Chief Rabbi Hertz—A Tribute

JEWRY, not only in the British Empire, but throughout the world, suffered a grievous loss in the death of Britain's Chief Rabbi, the Very Rev. Joseph H. Hertz. For he served not only the Jewish community of his own land and dominions, but every cause that touched

the welfare of his people and their faith in every part of the world. He was a devoted worker in behalf of a Jewish Palestine, and played a most significant role in the issuance of the Balfour Declaration. He was a staunch defender of his faith, and pleaded its cause with dignity as well as with unusual ability. He did much to popularize our sacred literature in the English language. It was his organizing genius that was responsible for those beautiful and noteworthy editions of the Pentateuch, the Prayer Book, the Book of Jewish Thoughts and, above all, the Soncino Edition of the Talmud.

We Jews in America have a personal pride in his distinguished career. For he prepared for the Rabbinate in our own Jewish Theological Seminary of America, of which he was the first graduate. His first pulpit was in an American city. He is the product of American schools. He always retained his interest in the welfare and in the progress of Jewish life in this land.

Dr. Hertz has left an indelible impression upon Jewish life in our generation. *Zecher Tzadik Livrocho.*

— ISRAEL H. LEVINTHAL



*This article is based on an interview with the first victim of the Belsen horror camp to arrive in the United States.*

## THE WOMAN KNOWN AS "KL A-21670"

By ALFRED WERNER

IT HAPPENED during a private social gathering in New York. Drinks and sandwiches were served in the living-room, the guests were engaged in small talk, and from a radio in an adjoining room came soft music. I was seated beside a good-looking young woman who turned out to be a refugee from Vienna, like myself. As she lifted her right arm to help herself to a cocktail, the sleeve fell back, baring a white, well-shaped arm upon which there were tattooed the letters "KL," each about one inch long. "Was ist das?" I asked, horrified. Fortunately, I had not embarrassed her. Obviously used to this question, she uncovered the lower part of her left arm, into which was burned the capital "A" and the number "21670."

Before she could respond to my look of curiosity and fright, she was led away by our hostess, a portly woman of fifty-five who always desired to give her guests what she considered a treat. "Friends," she addressed us solemnly, "tonight we shall have the pleasure of having a new arrival in America talk to us about her dreadful experiences. Miss Ella O. has the floor."

Ella had, indeed, come to this country only a couple of weeks ago, via Sweden. You could tell from her appearance that she was an immigrant. There was no make-up on her face, except for a tiny bit of lipstick; her lovely black hair was gathered in an untidy knot on top of her head, and she wore a simple black dress, unquestionably made in Europe. Yet she had the charm of a subdued femininity. Her nose was well-formed, there was a soft melancholy around the edges of her mouth, and her almond-shaped eyes were genuine *Judenaugen*, sensitive and deep.

"I shall not repeat what happened in my native Austria since March, 1938, after it had been invaded by the Nazis," she said. "You all have read a great deal about it, I am sure. My story will start in February, 1941, when the war was fifteen months old, while I was celebrating my fifteenth birthday in the desolate ghetto of Vienna, surrounded by an ocean of hatred."

What, she is only twenty? I said to

myself. She had the bearing, the poise, of a much older woman. Then I recalled how I, too, had been believed to be much older than I actually was when, several years ago, I had stood on the same spot where Ella now was standing, relating my own experiences in the dreaded Dachau concentration camp.

Ella's father, a dentist, was one of the nearly 50,000 Jews still left in Vienna of the original number of almost 200,000, the rest having either emigrated or perished in Nazi prisons. She came from a sheltered home. At first, the O's were left alone by the Nazis, as Dr. O., a veteran of the first World War, was one of the privileged *Judenaerzte* permitted to treat Jewish patients. But that ominous "peace" came to an end in February, 1941. By that time, the Axis had been forced to swallow its first defeats. In Africa, the British desert army had driven the Italian troops out of Egypt, and General Wavell's men had captured Benghazi, while the Luftwaffe had definitely lost the Battle of Britain. To bolster up the morale in the hinterland, the Nazis renewed their attacks upon what was left of the Jews, mostly middle-aged or elderly people, many of whom were too sick or too poor to emigrate. "I am better off than a Jew, at least," the average German could comfort himself.

Ella spoke quietly, softly, refraining from dramatizing her former plight. She reminded me of another heroic girl I had heard talk about her experiences, Mary Berg, author of the famous "Warsaw Ghetto." Mary was fifteen when the Germans invaded Poland, and when she began to write her diary. "It is inconceivable," Mary jotted down, "that we have the strength to live through it. The Germans are surprised that the Jews in the ghetto do not commit mass suicide. . . . We, too, are surprised that we have managed to endure all these tortures."

I wish to retell Ella's story, in part at least, not because it is unique—we all have read stories of German brutality and Jewish suffering so awful that we could hardly finish them. Yet, to read about these happenings, and to hear a living

witness talk about them are two entirely different things. Perhaps to some people in the audience Ella was little more than a strange apparition from a world of horror that had been defeated by Allied power; to others, who had become callous to such narratives, she was probably one of those unfortunates who had shared with millions the tragedy of Europe. To me, however, she was a living symbol of our people's fortitude, of youth's immortal strength, of the power of will outsmarting and outliving the Reign of Terror.

Those who were to be deported to Poland arrived with small handbags containing their entire property at a certain unoccupied Viennese school building transformed into a concentration camp. Crouched on a thin layer of wet straw in mid-winter, Dr. O. suffered a nervous breakdown, while Mrs. O. wept day and night. From Vienna they rode for two days and two nights in over-crowded open wagons, blinded and frozen by the blizzard. Some died of the exposure, but the O's arrived at the place of destination—a huge ghetto in Poland. Within a few weeks, a typhoid epidemic reduced the number of ghetto dwellers from 8,000 to 1,000. The O's were among those who recovered, and Ella decided that they must flee from that fatal place.

Outwitting a drunken Polish policeman, they managed to crawl over the tall fence that separated the ghetto from the "Aryan" section of the city. A Pole was willing to lead them—for cash, of course—to what was considered a "safer" ghetto. But in the middle of a forest he suddenly trebled his demand, and since the O's didn't have that much money, he left them, cursing loudly. Ella managed to make the monster tell her in what direction the town was located, and for days and nights the three weak and hungry creatures crawled over the frozen ground, through an entirely unknown forest, until, miraculously, they reached their goal.

The new ghetto was not the "paradise" they had hoped for, for the Germans had changed their policy towards the Jews. The latter, apparently, did not perish fast enough; hence, the Nazis decided that those unfit for work should be killed immediately, while the able-bodied should be permitted to work for the Reich up to their exhaustion. Ella's mother was among the first victims of that new policy. One day she disappeared, with hundreds of other women. Ella never saw her again. When she learned that the same fate was to befall her father, Ella rushed into the commander's office and, noticing that nobody watched her, added her father's name to the list of those who were permitted to live—for the time being at least.

But one day she could not help her father any longer, though she had been "promoted" to the position of a Jewish *lagerkommandant* (a trustee) despite her youth. Ella saw him march, with hundreds of fellow-sufferers, towards the dreaded place from which no traveller ever returned. Almost out of her mind, she rushed back into the barracks of the Jewish overseers, of whom she was one, was quieted down by her colleagues and given a large glass of *schnaps* which she emptied in a single gulp. "*Rache!*" she cried. "*Nekomech!*"

Ella told us several details about life in the camp, where men and women toiled for the Wehrmacht. One day the Germans brought in three Russian-Jewish prisoners of war. They had to strip before the camp-inmates, then they were tied and hanged by their toes from the tall barbed-wire fence. For six hours they dangled in the heavy wind, then died.

The Jewish men and women were chiefly engaged in repairing and cleaning uniforms and underwear for the Wehrmacht. They were treated like cattle, but they were, at least, kept alive because of the increasing labor shortage. In February, 1943, the *Arbeitslager* (work camp) was suddenly transformed into a *Konzentrationslager* for some unknown reason. It was on that occasion that the "KL A-26170," her prisoner's number, was branded on Ella's arms. Her hair was shorn off and she was given the prisoners' garb, consisting of a thin striped linen dress and a pair of wooden slippers. For quite some time she slept beside a girl before the two young prisoners dis-

covered that they had been intimate friends in Vienna—so thoroughly had their appearance changed in the Nazi hell.

The chances of survival in a KL—concentration camp—were infinitely smaller than in an AL—work camp, since the living conditions were far inferior, the food ration much smaller, and the treatment deliberately brutal. Ella's will to live was strong enough to resist all the horrors. One day the rumor spread that the Red Army was coming closer and closer to the camp. The German director did not take any chances and ordered immediate evacuation. Two hours after the complete removal of the prisoners, the Russians marched into the deserted place.

One hundred and thirty women were crowded into one railway wagon, and the prisoners were moved westward. They arrived at Oswiecim (in German, Auschwitz), the place that will never be for-

gotten by Jews. When Ella entered the terrible bath, she did not know whether water or lethal gas would pour down from the pipes. Yet she happened to be among the "lucky" ones selected to bury the dead. Day after day she had to carry pails of sand to cover the burnt corpses. One day she noticed the arrival of several thousands of comparatively well-dressed men, women and children carrying luggage, who came from Theresienstadt, the "Model Camp," the "paradise." A week later, only a few hundred were left alive.

The Red Army continued to march. Moved to Germany proper, Ella first toiled in a quarry, where she had to carry big stones with her bare hands. If she dropped one she was beaten mercilessly by the S.S. The next station was an ammunition factory—the exhausted and underfed slave laborers had to march twice

[Continued on page 26]

## THE UNTELLABLE STORY

Reprinted from *Time*

IN Nürnberg's warm, well-lighted court-room, the lawyers tried to get the point across—these Nazis had killed 6,000,000 Jews. The spectators nodded. They had heard it before.

The lawyers tried again to tell the untellable story. These Nazis had killed 6,000,000 Jews. This was no report from a refugee agency. Here it was, right out of the Nazi files. The Gestapo's chief Jew catcher, Adolf Eichmann, said that 4,000,000 died in concentration camps and 2,000,000 were killed by extermination squads. Fat, brutal Hans Frank counted 3,500,000 Jews in western Poland in 1941, "perhaps 100,000" in 1944.

The spectators nodded. They knew; they had heard it before.

Perhaps only the icy winter wind that swept the bleak ruins of eastern Europe really understood—the wind that moaned through an emptiness where once people had turned up their coat-collars against the cold, young men who dreamed of great careers, young girls who dreamed of sons. There would be no careers and no sons now, for the girls and boys were gone.

Busy Nalewki Street in Warsaw, where the street vendors once hawked *bajgels*

on sticks, was empty, smashed flat. For the audiences that used to crowd the little *Ruski Teatr* in Riga there would be no more after-theatre suppers in the warm and friendly Café Schwarz. Wilno's Niemiecka and Tatarska Streets, once thronged by students of Talmudic learning, were empty. Gaon Street, named for Gaon Rabbi Elijah, the 18th-Century miracle-working rabbi of Wilno, was deserted.

They died in the great gas chambers of the concentration camps, in the traveling gas vans that moved from village to village, in freight cars whose floors were sprinkled with skin-searing quicklime; and in the sewers, the last sanctuary of hundreds.

Even if they died in crowded suffocation, they died one by one, as individuals, alone. But the figures of the protracted massacre—six of every nine Jews in Europe—were ungraspable.

If the untellable crime could ever be told, Nürnberg's evidence, as clear and specific as last week's robbery, had told it. But its immense inhumanity made it almost immune to translation into human terms.

THE Crémieux Decree brought into prominence the civic position of Algerian Jewry. But that situation is not isolated. That condition has repeated itself, with tragic variety, throughout the Orient. This war has upheaved so many ancient ghettos that it is necessary to survey the Asiatic Jew on the march from one tottering homeland to another makeshift landing.

From Casablanca to the Holy City of Meshed, from the tenebrous suqs of Marakech to the ancient glamor of Bagdad, across the Red Sea to the Indian Peninsula and beyond to the Chinese hinterland, the Jew has been bestirred to forced migration under totalitarian pressure—whether we call it a Nebuchadnezzar Slave Drive or Nazi Oppression.

It is not, however, our purpose to dwell on the Jew as a *bouc émissaire*—a sacrificial scapegoat of Nazi persecution, but to consider him against his Oriental background, against the flow of historical traditions that impinged on him, and to suggest post-war measures that would secure the implemented privileges predicated in the Atlantic Charter and in a desiderated Pacific Charter.

Co-terminous with Islam striding over the Middle East and North Africa has been the history of Jewry in these regions. And, strangely enough, considering the deliberately fostered hostile propaganda, the associations between these two Semitic peoples, with their cognate languages, have largely been, over spans of generations, of a sympathetic and intellectually cooperative character.

In North Africa itself there were periodic waves of migration—in Hellenic days, during the Roman domination, and in the Middle Ages, the earliest settlements dating as far back as the seventh century B.C. The Jews of Alexandria, for instance, enjoyed full citizenship. Philo Judeus—who flourished in the first century A.D.—estimated that the Jewish population reached over a million, spread over the entire country as far as Pentapolis and the frontiers of Ethiopia.

Inscriptions, reliefs, and similar relics—unearthed, among other spots, in Tripolitana, Setif, and Constantine—abound in references to Jewish communal affairs, dedications of synagogues, acknowledgments of gratitude to the reigning Ptolemy. The Alexandrian Jews in particular had good reason to be grateful, for

they enjoyed all privileges of social and commercial life. But these Hellenized Jews at the same time took on the coloring of their background, attracted by the Greek philosophies, Greek art and athletics, even orgiastic Bacchic rituals. The Jews began to prefer the names of Menelaus and Jason to the antique names of their patriarchs. They sacrificed to the pagan gods, ate forbidden foods, craved religious emancipation and, at the same time, self-emancipation.

But such emancipation met with periodic opposition. Jew-baiting became—as it has continued—a favorite sport. Manetho, the Egyptian historian, popularized the fiction that the Jew had anciently been driven from Egypt on account of leprosy. Jews, furthermore, shunned infanticide, were successful in the trades and professions, multiplied amazingly. The result was that Jewish houses were plundered, Jewish shops pillaged, Jewish vessels were burned in the harbor, and the streets ran red with butchered Jews.

With the growth of Christianity, hostility to the Jews grew concurrently. The Latin patristic writers and the Christianized Romans are almost uniformly condemnatory of the Jews. Minucius Felix makes savage thrusts at them. Tertullian says the synagogues were fountain-heads of persecution. Cyprian declares they have lost salvation by their stubbornness. Commodian, the poet-bishop, rebukes their rebelliousness. As the new religion established itself more deeply, Jews became officially grouped with heretics. Their civil rights went on diminishing and imperial edicts, discriminating specifically against Jews, forced them to disperse among the mountains and deserts of Africa.

Now the modern Egyptian Jews dwell mostly in Cairo and Alexandria. There are Sephardic Jews from Bagdad, Greek Jews and Levantines, together with a fair quota from Eastern and Northern Europe. Extremes of wealth and poverty

## An Expert Surveys the Condition of the Eastern Jewish Communities

# JEWS OF THE ORIENT

By HARRY E. WEDECK

are common. There are magnificent Nile villas used as summer homes and, in some of the quarters near the Rue Champollion in Alexandria, there are dark, stifling balconied tenements where ancient Jewry, impoverished economically, still thumbs the Talmud with the greatest intellectual and emotional relish.

Of all these Egyptian Jews the communal head was Joseph Aslan Cattai, whose recent death brought gloom to all Jewry in the Middle East. Cattai was a diplomat and financier, a philanthropist whose generosity was without limit. He was a member of the Egyptian Government and, while promoting numerous economic and industrial enterprises, was no less interested in founding, in 1925, the Egyptian Society of Jewish Historical Studies.

The position of Cattai in Egyptian official life proves how cooperative the association between Jew and Arab can be, if permitted to grow without sinister infiltrations. Jews have always been actively interested in their Arab kin. Joseph Halevy, the French archaeologist, was the first to identify, in 1870, the Himyarite inscriptions of South Arabia. That Semitic kinship spreads back to the sixth century A.D., when the last Himyarite king—Dhu Nuwas—was a Jew. In the later centuries, in the sultans' courts from Morocco to Bagdad, Jews were prominent as astronomers, translators, physicians, poets and historians, vizirs and counsellors.

In Algeria itself the Jewish tradition dates back directly to migration from Spain after the Inquisition—although legend goes still further, to the period after the Destruction of the Temple.

Algerian Jewry is now concentrated mainly in Algiers, Tlemcen, and Constantine, flourishing wherever it has been given civic rights, maintaining a sound



economic level until Vichy France came on the scene.

Further East, Bagdad was a Jewish center even in Biblical days. In the twelfth century the Jewish traveler, Benjamin de Tudela, found the prestige of these Jews assured, and their official position highly commendable. They enjoyed "peace, comfort, and much honor under the government of the great king." More recently the economic and cultural levels have sunk—although the early nineteenth century produced the great merchant princes who spread to India and the Far East—the Sassoons and the Ezras among them. The Nazi assaults have brought many refugees from Germany and Eastern Europe.

Until the war the Alliance Israélite Universelle supervised the schools—of which there were five—and offered training in domestic and vocational skills.

Iranian Jewry is equally venerable in its traditions, Teheran, Isfahan, and Meshed being notable cities with significant histories. It is, largely, of course, a history of persecution, with intermittent respites of peace. There are cogent reasons for linking the Jews of Iran with the descendants of Babylonian captives. It is noteworthy that the Afghan Jews—who also are believed to be of similar descent—were expelled from Afghanistan in 1937 and, bringing their lambskin trade with them, settled in the city of Meshed. Meshed still has a few Marranos, descendants of the cryptic Jews who early in the nineteenth century suffered the same kinds of persecution at the hands of Iranian Moslems as their forbears did in Spain.

The largest Jewish community is in Teheran, with a population of some 10,000, and with a composition of Ashkenazi Jews who migrated from Russia, French Jews who came in the nineteenth century, and recent German refugees. Occupationally, the Teheran Jews are small traders in the bazaars, carpet weavers. Hamadan, containing the reputed tombs of Mordecai and Esther, has a long cultural background. Even now there are said to be thaumaturgic rabbis in the city. The Isfahan Jews, on the other hand, who date back to pre-Christian days, have become highly Iranian in their ways.

In India the Jews, numerically, are lost among the 390 millions that populate the peninsula. But they have maintained

their identity and have in many cases made a significant niche for themselves. Among the Bene-Israel there is a tradition of descent from Middle East migrants, or possibly from the Lost Tribe of Israel. In the larger cities such as Bombay, Lahore, Madras, and Calcutta, most of the Jews spring from Iraq and Persia, with a minor intermingling of later European settlers. There are White and Black Jews; Urdu- and Arabic-speaking Jews; Jews who know only Mahrati and Gujarati; poverty-stricken Jews who closely follow Hindu ways; professional and industrial Jews who have a European cultural background. Like India itself, Jewry in India embraces the most extreme contrasts in wealth, social status, intellectual progress, and adherence to Hebraic ways.

It is an axiom that the forced migration of Jews through the centuries has driven them to the most remote corners of the globe. Even in the parched uplands of Baluchistan, Hebrew traces are evident to this very day. There are, for instance, among the Doms, the hereditary tribal bards, poetic legends involving the life and apocryphal adventures of the Prophet Musa, who is the patriarch Moses.

Still more amazing perhaps are those Chinese Jews with their yellow skins and high Mongol cheekbones and their plaintive intoning of Hebrew in a singsong Chinese lilt.

The travelers, Ibn Batuta, Marco Polo, and Parera, refer to the existence of these Chinese Jews. Later, Jesuit missionaries brought the Oriental Hebrews to the attention of the Occident. It was not until the nineteenth century, however, that the Chinese Jews made any appreciable contacts with Europe. Even among the Chinese themselves they were confused with Moslem sects; but they retained a distinctive name. They were known as Letze Kin—vein-cutters—on account of their ritual method of slaughter.

As late as 1880 there were some hundreds of these Jews, centering in Kaifeng Fu, with smaller communities at Pekin, Ningpo, and Chinkiang, speaking only Chinese, and faintly holding on to Hebraic traditions—although they still possessed some scrolls of the law, records, tablets and inscriptions as evidence of their racial continuity. In name, in physical appearance, and in their absorption of

Chinese speech and attitudes, these Chinese Jews have virtually disappeared as such; only their blurred memory remains.

What is to be the fate of those Jewish communities spread over Africa and Asia? Will they be—as in Palestine—subject to the whims of ambiguously administered Mandates? Or will they at long last enter upon the spacious and rightful privileges open to all Asiatic nationals?

At the peace tables there must be binding guarantees and more than verbal assurances that the Four Freedoms will apply to all Jewry in the Asiatic territories—all the more so as Asiatic Jewry has for generations been particularly inarticulate in the matter of its social, economic, and political status. There must be no possibility of inspired hostile propaganda

## Toward the New Day

**"No weapon that is formed  
against Thee shall prosper,  
and every tongue that shall  
rise against Thee in judgment  
Thou shalt condemn."**

*Isaiah 54, 17.*

This is the fifth and last of the series of woodcuts by Isaac Friedlander comprising his portfolio, "Invictus—Milestones in the History of the Jews."

such as would make Jews once more pitiful nomads. There must be an upsurge of economic competence, an appreciable rise in living levels, and a concerted move toward a security that will banish the present haphazard methods of eking out an indifferent livelihood—all too common in Jewish Asiatic communities. In all the Jewish quarters, from Tlemcen to Kerbala, only a minor percentage of Jews ever manage to rise out of their gray, neutral subsistence. There must be accorded to these Jews the same politico-civic prerogatives that non-Jews secure. They must be linked not only to their own nationals, and to Jewry itself, but to all human members equally—not viewed as a forlorn, Biblical backwash.





*Dr. Kramer is assistant Rabbi to Dr. Abba Hillel Silver at the Cleveland Temple.*

## THE MIKADO'S JEWS

By RABBI WM. M. KRAMER

THERE are many historical speculations attempting to give the origin of Jewish life in Japan. There are old legends romantic in character, but actually no factual information is available about Jews in Japan until the early part of the 9th century, when it is known that Jewish merchants from Western Europe had reached that island to carry on trade. Along with the Portuguese explorers of the 15th century and the Dutch merchants who followed in their wake 100 years later, some Jews made their way to Nagasaki for commercial reasons. After 1854, when Commodore Perry "opened Japan to western civilization," Jews from England, France, Germany, Syria, India and Iraq, and ultimately from all countries of large Jewish settlement, entered Japan for reasons of business or adventure.

Nagasaki attracted the first Jewish settlers, undoubtedly because of its important position as a seaport, but no regular Jewish community seems to have been established until White Russian Jewish immigrants founded a synagogue, Congregation Beth Israel, in 1894. Prior to that, the Jewish Cemetery of Nagasaki was the only communal institution. In 1901, the Nagasaki Jews established a benevolent society to provide for their needy brethren at home and abroad, and one year later a branch of the Anglo-Jewish Association was founded there. When Israel Cohen, the distinguished Zionist traveller, visited Japan in 1921, he reported that Nagasaki Jewry, which once numbered over a hundred, had dwindled to four or five souls, and four years later those surviving Jews disposed of their synagogue structure for a sum of about one thousand dollars. It is thought that the Torah Scroll from the old Nagasaki synagogue, which they had originally intended to give to the Jews of Shanghai, finally was given to the Jews of Kobe.

Today the largest Jewish community in Japan is to be found in Kobe. For much of the current information about Kobe, I am indebted to S/Sgt. Marvin Resnik, who is presently stationed there and with whom I have been in correspondence. Just prior to the war there were

some 200 permanent Jewish residents in Kobe, and at the present time perhaps only 120 remain. In addition, there have always been many transients. Before the bombings there were two synagogues which are now reduced to rubble. Only a Sefer Torah escaped destruction when it was rescued from one of the burning sanctuaries.

Kobe Jewry had established "Kedo," a refugee service group, and the influence of Kobe's Jews had been an important factor in bringing the Japanese Government to endorse the Balfour Declaration, ratify the Mandate and send a commercial mission to establish trade relations with Palestine. Kobe has been the largest export-import center in Japan, and the Jews there were part of more than 5,000 non-Japanese largely engaged in international trade and commerce.

About one-half of the Jews, Sgt. Resnik reports, are of "Arabic," or Palestinian extraction. Israel Cohen had attempted to establish a Zionist Society in Kobe in 1921, and succeeded in raising \$1,000 for Zionism, but because of the fluctuating nature of the Jewish community, many of whose members simply remaining in Japan for brief periods as representatives of foreign concerns, no permanent Zionist organization then took root, but, as indicated above, Zionist sentiment remained strong. Since the end of the war, a few Jews representing foreign firms have been able to leave the country.

Yokohama had a Jewish community sufficiently prosperous to organize a Jewish paper, *The Universal Review*, in 1922. HIAS, through a local representative, had organized communal life there, but the earthquake of 1923 almost destroyed that Jewry. Israel Cohen used a copy of the By-Laws of the Yokohama Jewish Benevolent Society when he was called upon to draft a constitution for a similar group in Singapore.

That some untiring traveller described the Jewish settlement of Yokohama which he saw in 1922 as "somewhat larger than that of Kobe, comprising about 300 persons altogether. Less than one-half constituted the resident element, commercial folk of varied degree, hailing from Eng-

land and America, from the Levant and Bagdad, conducting business with all parts of the world. This element dated back nearly fifty years . . . The larger portion of the community consisted of refugees from Russia, whose number the previous year had been much greater. The refugees had all come across from Vladivostok, between which and Tsuruga there were weekly sailings, and the poor among them had been looked after by an agent of the Joint Distribution Committee of America, which had opened a Jewish Immigrant's Hostel in a large house on Main Street. The hostel comprised not only dining room, dormitories and reading room, but also a small synagogue equipped with an Ark of the Law."

Jacob Schiff, the financier and philanthropist, journeyed to Japan in 1907. Mr. Schiff had been of great assistance to the Japanese government in the raising of funds. In appreciation for his services, the Emperor invited him to a reception in the palace. The following description of that event is taken from a letter which Mr. Schiff wrote home at the time, a letter subsequently printed in a little volume called "Our Journey to Japan":

"Wednesday, March 28th is the great gala day for me personally, the private audience with the Mikado being set for half past eleven o'clock, luncheon to be served right after the audience. I am told it is the first time that the Emperor has invited a foreign private citizen to a repast at the palace, heretofore only foreign Princes having been thus honored . . . We are first shown into a large reception room, where we are received by Mr. Nagasaki, the Master of Ceremonies, who speaks English fluently, and who informs the Minister of Finance that the Emperor will receive me alone.

"He leaves us and returns shortly, stating to me that he has been commanded by his Majesty to invest me with the insignias of the Order of the Rising Sun, which the Emperor has graciously condescended to bestow upon me. Accordingly, he divests me of the Star of the



# NEW BOOKS

Reviewed by

RABBI ISRAEL H. LEVINTHAL

Second Order of the Sacred Treasure, which I had received the previous year, and replaces it by the two decorations, composing the second class of the Order of the Rising Sun. Thereupon I am taken through long halls into a smaller reception room, where the Emperor receives me standing. He is dressed in military house uniform (short jacket and Koppi), also wearing the Order of the Rising Sun and a number of medals. Mr. Nagasaki is at his side as interpreter. The Emperor extends his hand and bids me welcome to Japan . . ."

The first *minyuan* in Japan was held in 1889, and Jewish religious life has continued up to the present. One of the factors which prevents the Jewry of Japan from becoming united is the division between Sephardic and Ashkenazic Jews. This is evidenced by the Jews of Kobe. Sgt. Resnik describes the Sephardic rite prayer there and the melodies incorporated in the prayer service as being "very similar to that of the Mohammedan, mostly Arabic-style chanting." Leadership of the Sephardic community, which has its own synagogue, is vested in "a man named Tawil, who graduated from a Seminary in Palestine, but who is basically a business-man." The Ashkenazim, of Polish, Russian and German extraction, are also organized into a congregation. Their ranks have been augmented by refugees who were stranded in Japan. Sgt. Resnik reports that "they have a Rabbi, a Polish refugee named Jacoby, with whom I have spoken several times, and he is the typical, old-fashioned Rabbi." Since the destruction of their synagogue, they hold services in a private home.

Two American Jewish chaplains stationed in Osaka, some fifteen miles from Kobe, are attempting to unify the two groups and help them to build a new synagogue. But each group has its own tradition and the negotiations seems deadlocked at present.

Dr. A. L. Sachar relates this incident: In the autumn of 1932 a Japanese mission arrived in Berlin to study the National Socialist movement. When asked what he thought of the movement a member of the mission replied, "It is magnificent. I wish we could have something like it in Japan, only we can't because we haven't got any Jews." But

[Continued on page 26]

*"Conservative Judaism — An American Philosophy,"* by Robert Gordis. Published for the National Academy of Adult Jewish Studies of the Jewish Theological Seminary of America. Bebrman House, N. Y.

THERE has been a long felt need for a volume which would give a clear and concise description of the meaning and underlying philosophy of Conservative Judaism. Dr. Robert Gordis, one of the outstanding leaders of the Conservative group, has supplied this need in excellent fashion. In a small volume, within the limits of less than a hundred pages, he gives us the history of the movement from its earliest beginnings, an account of some of its most illustrious proponents, and an outline of its main thesis and purpose. He defines for us not only its negative aspects, wherein it differs from all the other current religious philosophies in Jewish life—orthodox, reform and reconstructionist—but provides us with a clear picture of its positive aspects, proving that it represents the true spirit of historic Judaism as it evolved throughout the ages.

Because of its conciseness, this work does not touch upon many theoretical and practical problems which face the leaders of the Conservative group. But it is an excellent introduction to the subject, and will undoubtedly encourage the appearance of further studies of this important and interesting subject. Dr. Gordis' book must be read by every Jew to whom the future of our religious life is of vital concern.

*"The Nightingale's Song,"* by Dorothy Alofsin. The Jewish Publication Society of America. Philadelphia.

THOUGH written primarily for the young—boys and girls of adolescent age—this book will fascinate every reader. It is in reality an autobiography, and tells the story of the childhood and youth of the authoress, who was raised on a farm, had to struggle for the means of livelihood and, despite all hardships, clung to her ambition to become a writer. She tells the story with such charm that the reader is held completely interested to the very end.

The book gives a vivid portrayal of a Jewish family far removed from the centers of Jewish life, yet clinging tenaciously to Jewish ideals and the ancient traditions of our faith. In this way, the writer has an excellent opportunity of presenting to the reader beautiful pictures of Jewish observance—particularly of the holidays—as well as of many of the home practices and customs. You see here, too, the great love for America and American ideals which that Jewish home implanted in old and young. And how simply and beautifully she portrays these ideals! Already in her youth she realized the truth of what her father tried to impress upon her, as they surveyed a woodlot after a storm, and saw many a shallow-rooted sapling lying on the ground torn from the earth by its roots—"Not only trees must have deep, strong roots to live through danger. People need roots, too. Some day you will see."

Episodes, humorous and sad, thrilling and heart-warming, are interwoven throughout the pages, and the entire story is written in a style which delights the reader.

Parents who are wise enough to guide their children in their choice of reading matter will do well to select for them this exceptionally well written book. Their children will thank them for the joy it will give them and for the new insight they will get into the lofty ideals which helped to mould the Jewish character.

*"Mother Goose Rhymes for Jewish Children,"* by Sara G. Levy. Illustrations by Jessie R. Robinson. Bloch Publishing Co., N. Y.

It is a pity that the American Jew has not yet learned the importance of implanting a love for Jewish values in the heart and mind of the very young child—the child of the nursery age. It is seldom that a parent thinks of the need of Jewish education before the child is

[Continued on page 26]

**R**ABBAN Gamaliel of Jabneh died about 110 C.E. The reign of the Emperor Trajan, a tragic period both for the Jews of Palestine and of Egypt, paralleled the last twelve years of Gamaliel's life. The death of Trajan in 117 C.E. brought much hope to the hearts of the afflicted Jews because his successor, Hadrian, manifested much kindness and sympathy in the early part of his reign. There was a prevailing rumor that the new emperor would restore Jerusalem and rebuild the temple. However, this hope was soon frustrated. Hadrian's early display of kindness soon turned to a vitriolic sourness. His promise to rebuild the temple was carried out, but it was not to be a temple to the God of Israel, but to Jupiter Capitolanus. Naturally, the Jews objected. Then began a period of cruel persecution. The final calamity was realized in the crushing of the rebellion of Bar Kochba. After that event Jews were expelled from Jerusalem and its environs. A number of prominent Jewish scholars, among them the renowned Rabbi Akiba, died the death of martyrs. The study of the Torah, and many religious practices were forbidden. The College and Court of Jabneh ceased to exist.

The younger scholars, the disciples of Rabbi Akiba, and afterward of Rabbi Judah ben Baba, one of the martyrs, were scattered and fled to Galilee. After the death of Hadrian, in 138 C.E., the kindly and well-disposed Emperor Antonius Pius reigned in Rome. It was a period of respite and gave the younger scholars the opportunity to reorganize and establish a new College and Court at a place called Usha, in the neighborhood of the Sea of Tiberias. In the meantime, a reaction against the arbitrariness of Rabbi Gamaliel and his colleagues took place. Among the many decrees and ordinances proclaimed at Usha was one regulating the method of excommunication in regard to a scholar. In Babylonian Maod Katan 17a, the following passage is found: Said R. Huna, "At Usha they made a regulation that, if the Ab Beth Din committed an offense, he was not formally to be separated, but someone was to tell him 'save your dignity and stay at home.' Should he again offend, they separate him because otherwise a profanation of God's name would follow." This, however, is at variance with the opinion of Resh Lakiah (R.

Simeon b' Lekish), a Palestinian Rabbi of the third century C.E. Said R. Lakiah: "If a scholar or disciple has committed an offensive deed, they do not separate him publicly."

This leniency towards their colleagues did not extend to the general public. In Babylonia, in particular, where the Jewish community was fairly well organized, the excommunication as a means of discipline was widely prevalent in the academies and courts of Sora and Pumbeditha. Fully conscious of their responsibility to God and to their fellow-man, the Babylonian Rabbis were strict and honest judges. Rav, a pioneer in the reorganization of religious and communal life in Babylonia, seems to have insisted on a due respect for decency and morality and, often, resorted to the use of corporal punishment or excommunication. His successor, in Sora, R. Huna, was very earnest in the execution of his decisions, as we are told in Babylonian Sanhedrin, 7b: "R. Huna, when he went to court, used to say to his attendants: 'Bring along for me the implements of my trade, that is, all that is necessary to carry out my decisions.'" Among these was the shofar, to be used when it was necessary to impose excommunication.

R. Judah ben Ezekiel, the friend and colleague of R. Huna, also a pupil of Rav, and founder of the school of Pumbeditha, was an upright and astute man but rather irascible. Once some person made a ridiculous remark about him, and R. Judah placed him under a ban. The man appealed to R. Nachman, son-in-law of the Exilarch and chief judge at Nehardea. R. Nachman summoned R. Judah before him, but he was beaten in his argument at every turn and had to drop the charge. On another occasion R. Judah heard rumors concerning the moral lapses of a certain Collegiate, but was reluctant to excommunicate him because, perhaps, of professional etiquette. Finally, however, because of the persistency of the complaints, he was forced to excommunicate him. Unfortunately for the culprit, R.

## *The Second Part of a Fascinating History of Ex-Communication*

# THE "HEREM" IN JEWISH LIFE

By DR. ELIAS N. RABINOWITZ

Judah died, and no one was found equal or worthy to release this man from the ban.

The Babylonian Rabbis were very jealous of the dignity of their class and of the court. Rav, we are told, would order a flogging for one who resisted arrest or refused to come to court at the request of the beadle or court-officer. Those who refused to accept the decision of the court were subject to the ban, though appeal was possible. It was, in a way, comparable to our contempt of court.

The Babylonian Talmud was completed approximately 500 C.E., although later additions may be traced. However, the school of Sura and Pumbeditha continued to function. As time went on, the schools acquired a greater secular power as well as religious and spiritual leadership. The head of the Jewish community of Babylonia was the "Resh Galutha," the Prince of Captivity, or Exilarch, whose ancestry was considered to be Davidic, but whose activities probably did not precede the second century C.E. During the Parthian and Persian domination of Jewish Babylonia, the Resh Galutha exercised much power. With the Arabian conquest of Iran in the seventh century, and later with the Karaitic schism, the power of the Exilarch declined, and many of his prerogatives were usurped by the heads of the Academies, known then as Gaonim. With the Arabian conquest, the language of the Jews also changed. Arabic became the vernacular of the people instead of Aramaic, though the responsa of the Gaonim continued in the Talmudic dialect, a mixture of Aramaic and the Mishnaic Hebrew.

When the Karaites began to show signs of growth, the Rabbinic leaders proclaimed the excommunication of Anan, their leader, and his followers. One result of the ban was a complete cleavage in the ranks of the Jews. Another result was that the Karaites learned to use the

ban as an instrument to keep their followers in line. It was only a century later that the proper method of combatting the Karaite heresy came into use through Saadia Gaon. The Karaites prided themselves on their knowledge and interpretation of the Scriptures. Saadia pointed out their errors through his proficiency in Bible study, his ability to think clearly, and his masterful use of the Arabic vernacular.

The Gaonim seem to have been severe in their conception of the ban. In a responsum of Paltai Gaon of Pumbeditha (9th century C.E.), printed in the Shaare Zedek, a collection of Gaonic responsa, we find the following statement: "A Jew who defies the court for more than thirty days after the imposition of the Nidui (minor ban) should be put in herem (major ban). This is to be done in regard to such miscreant, announce publicly that his bread is the bread of Cuth-eans (idolaters) and his wine is the wine that is dedicated to idolatry, his fruits are untithed and his books are the books of sorcerers; also cut his show-fringes (tzitzis) and impede his livelihood. Do not pray with him, do not circumcise his son and do not teach his children in the synagogue. Do not bury his dead, nor associate with him in either obligatory or voluntary association. Pour a cup of water after him and treat him with contempt and as an alien."

Maimonides, influenced by the teachings of Babylonian tradition, made the following assertion in his Commentary to the Mishna Hulin I, 2: "One who has committed a capital crime should receive a heavy flogging and then be excommunicated in a public ceremony before the scrolls of the Torah, which excommunication must never be revoked. He is to be disqualified from offering testimony before the court." In both these instances, it is to be noted that the culprit lost all his civil rights.

The schools of Sora and Pumbeditha were dependent for their financial support on the entire Jewry. To them were directed all the Jews of Europe, Africa and Asia for learning and inspiration. There was, however, a decline in the school of Sura after the death of Saadia. The school of Pumbeditha became the most influential force in Babylonian Jewry. It happened that in Pumbeditha, about the year 960 C.E., there was a

struggle for the succession to the Gaonate. Sura took advantage of this event and dispatched four emissaries to collect funds in the various countries of North Africa and Spain. These emissaries were taken captive and sold as slaves in various communities and then ransomed by their Jewish brethren. One of these emissaries, a certain Moses b. Chanoch, was taken to Cordova, where a rich Jewish community existed, and where an exceptional Jew, Hasdai ibn Shaprut, served as vizier to the Caliph Alhakem. Moses was an unusual scholar but possessed of the humility of his original namesake, the Law Giver. Talmudic learning in Spain at that time was at a low ebb. Soon the learning of this stranger was recognized. He was appointed head of the academy of Cordova. From that day Spain became independent of the Babylonian academies. This was the beginning of the cultural

sembled a Synod at which these ordinances were proclaimed. The most important of these decrees were the prohibition of polygamy and the requirement that the woman must also give her consent in case of a divorce. These ordinances were to be enforced in each community by the use of the ban. The promulgation of these ordinances and the concomitant excommunication was applied first to the cities of Mayence, Worms and Speyer, in Germany. The regulation concerning polygamy was further strengthened by a Synod summoned by R. Jacob Tam, grandson of Rashi, in the year 1160 C.E., and was to apply to all Jews of France and Germany. Again this regulation was to be enforced by the ban.

The use of the excommunication was directed most severely against the infomer, traitor and heretic. In the Mid-

## THE JEWISH RECORD IN THE WAR

INCOMPLETE data collected by the Jewish Welfare Board indicates that some 600,000 Jewish men and women served in the armed forces. More than fifty per cent of the American rabbinate volunteered for the chaplaincy, with half of their number serving overseas. One third of the Jewish physicians of all ages were in uniform; 60 per cent of those under 45 were in the armed forces. Nearly 30 per cent of the Jewish dentists in the metropolitan New York area saw military service. Combat casualties among Jewish men and women numbered 22,042 while 29,004 awards were received by some 15,000 Jewish soldiers and sailors. One received the highest award of the nation, the Congressional Medal of Honor, and 76 earned the second highest award, the Army Distinguished Service Cross and the Navy Cross. Fifteen Jews achieved the rank of General and three others saw service as Admirals or Commodores.

glory of mediaeval Jewish Spain.

In France and Germany, just as in Spain, contact with Babylonia continued. This bond was finally interrupted in the eleventh century. R. Gershon ben Judah, who finally terminated dependence upon Babylonia, however, continued his correspondence with Hai Gaon, the last great spiritual leader of Pumbeditha, but, more out of respect for the Gaon than because of reliance on his authority. Born in Metz, Alsace-Lorraine, and receiving his instruction in Talmudic lore from a rabbi of southern France, he settled in Mayence, Germany, where he spent his long and useful life. Gershon was a great scholar, highly esteemed by his contemporaries, who applied to him the praiseworthy epithet, "Maor Hagolah," "Light of the Diaspora." His most conspicuous achievements are the "Takanoth," ordinances. About the year 1000 C.E., he as-

sembled a Synod at which these ordinances were proclaimed. The most important of these decrees were the prohibition of polygamy and the requirement that the woman must also give her consent in case of a divorce. These ordinances were to be enforced in each community by the use of the ban. The promulgation of these ordinances and the concomitant excommunication was applied first to the cities of Mayence, Worms and Speyer, in Germany. The regulation concerning polygamy was further strengthened by a Synod summoned by R. Jacob Tam, grandson of Rashi, in the year 1160 C.E., and was to apply to all Jews of France and Germany. Again this regulation was to be enforced by the ban.

A third article on the Herem by Dr. Rabinowitz will be published next month.



THURSDAY was poetry day in Mr. Ronald's class, and every Wednesday Evelyn suffered from nervous stomach.

"Like a crazy one she comes home," Mrs. Friedman complained. "And God forbid, she should take a glass of milk."

On Wednesday afternoons Evelyn walked back and forth through the apartment, carrying a little blue book and murmuring to herself in a drowsy rhythm.

She was annoyed when her mother called her to set the table. After shutting the door between bedroom and kitchen, Evelyn stood at the skylight window as if before a shrine.

"Please, God," she whispered, "please let me write a poem. Just one, please."

Today her friend Phoebe had made her come up front after class. Phoebe had to see Mr. Ronald about a revision he had suggested. At the end of their conference, Mr. Ronald had said, "And when are we going to have a poem from you, Evelyn?"

"Oh, she's so modest," said Phoebe. "I've been trying all term to get her to write."

It had been a moment of torture, blushing that way in front of Mr. Ronald, and Evelyn still felt her eyes sting at the recollection that he had used her first name. But now the ache was yielding to certainty, to an exaltation, in fact. Evelyn had the strangest feeling that she *could* write a poem. Not a limerick for a fund-raising poster, either, but real poetry. Something informed with beauty and significance, as Mr. Ronald would say.

She stepped back from the window and sat down on the bed. Though the light was dim, she continued to read from the little blue book. She had picked it up with Phoebe at a Fourth Avenue book shop during Easter week, and it meant even more to Evelyn than the anthology they studied in English. These pages did not belong to the Board of Education. Over and over she softly spoke to herself the lines she was rediscovering.

Meyer was in the kitchen, reading quietly for a change, and Vivian, thank God, was late this evening, and so Evelyn kept on wading in the lovely sounds.

"Tumbling in twenty rings into the grass."

## "PICKCHER SWEET EVA"

By JOAN KINNER

She spoke the line as Mr. Ronald would, with deliberate caresses on the t's. And more than a dozen times she intoned one line that she felt she might have written herself:

"Haunting the gates of the orchard in vain."

Her mother opened the door and peered in.

"Eva, how many times do I have to ask you, did you finish setting the table?"

This was a shocking link between poem and surroundings.

"Yes," snapped Evelyn, outraged.

"Listen to her. A nervous reg. What are you sitting in the dark for? You want to make me another expense, I should have to buy you glasses?"

"I'm not reading."

She stood up and waited till her mother went back to the kitchen. Her eyes swimming in tears, she moved into the narrow space between the foot of the bed and the dresser. She put the booklet into her apron pocket and, with elbows on the dresser, tried to recall the poem.

"Picture that orchard bright,  
Eve with her body white—"

The kitchen door slammed and Vivian was home.

"What's the smell?" was her greeting.

She came into the bedroom and took off her hat.

"Give me room by the mirror," she pushed, "and don't you do any mumbly. I worked hard today, and I ain't gonna be aggravated."

Evelyn walked scornfully into the kitchen. A lot of feeling for beauty *her* family had! Read poetry, and they call it mumbly. Her friend Phoebe ought to know them. Then she'd have a different idea about writing poetry while you lived in *this* house.

Phoebe had a room to herself, Phoebe had a desk, with a locked drawer. And in Phoebe's house they used napkins at the table. Whereas here, if you mentioned such a thing your mother wanted to know if you were opening a restaurant, and Vivian, with that greasy voice

of hers, said, "Don't get any bright ideas, kid, till you're bringing in some dough. I'm spending enough on this jernt."

Sometimes Evelyn was tempted to leave school and get a job. Then maybe she, too, would be treated like God Himself. "Come to the table," Mrs. Friedman called. "Do you want the soup to get cold?"

She was standing behind Meyer's chair with her hand on his forehead.

"Are you feeling all right, Meyerinka? You are something still tonight."

"That's right. Encourage him," Evelyn said bitterly as she took her place.

Meyer's favorite activity was to beat out pieces of music on dishes and pans, while from his mouth came sounds that Evelyn could describe only as "animal." His homecomings alone were enough to infuriate her. Four ominous raps on the door, and the announcement: "Fate knocking. Here comes the Fifth Symphony."

And then her mother told the neighbors that Meyer had musical talent!

"Oh, I'm all right, Ma," he said, freeing his head with a jerk. He twisted his nose and mouth at Evelyn and started on the soup.

"I want you to take good care of yourself," Mrs. Friedman lectured, as she sat down. "I have no money for doctor bills."

Evelyn made an agonized sound.

"He's all right," she said.

Some day she would like to tell her mother what Phoebe had related about a book by D. H. Lawrence. Except that her mother would misinterpret everything, of course.

"And what's *your* face so red for?" Mrs. Friedman stared at Evelyn. "Gotteny, it's already spring, and let it be an end to sickness."

As soon as he had finished his soup Meyer began to beat his bowl with the spoon. At first only the rhythm was perceptible. Then came indistinct vocal sounds. Soon they were plain enough.

"Pickcher sweet Eva, pickcher sweet Eva, pickcher sweet Eva," he chanted.

"Ma! Make him stop. This minute!"

"Pickcher sweet Eva."

"If you don't make him stop—"

"What you so excited?" drawled Vivian. "The kid brother says you're sweet. Of course, he's only a brother."

"Pickcher sweet Eva, pickcher sweet Eva," Meyer continued, unconcerned.

Evelyn could endure it no longer. She swung around and slapped Meyer across the face.

"That will teach you to make fun of great poetry," she said.

"Oh, yeah?"

Meyer got up and pretty soon it was necessary for Mrs. Friedman to tear them apart, and for good measure she gave each a pounding of her own.

Order was restored and Evelyn went to sit in Vivian's chair. She glared across the table at Meyer, breathing hard, determined not to give these soulless people the satisfaction of seeing her cry. Phoebe could well talk about materialism, Phoebe who never saw anything like this house in her life. And Evelyn would not call it home, no matter how often Mr. Ronald corrected her.

Meyer recovered almost at once. When his mother got up for the vegetables, he leaned toward Vivian and slyly said, "'Eve with her body white.' That's what she reads. Ask her how the rest of it goes."

"Eva, you didn't take the soup plates off the table."

Mrs. Friedman stood holding the vegetable platter in mid-air. "How can I serve?"

Whisking out of her chair, Evelyn did not notice that the blue book had dropped out of her apron pocket. She tried to ignore Meyer's new chant:

"Body white, body white, Eve with her body white, body white, body white."

"As if I can help it if my name is Evelyn," her mind in torment protested.

When she returned to the table she saw the booklet in front of Vivian. For a moment Evelyn stood paralyzed.

"Hot stuff," said her sister between mouthfuls of food, "but these poet guys don't come right out with it. They hint around."

"Give me that book," screamed Evelyn. "You cheap, you vulgar thing!"

"I'm vulgar? Listen, kid, this beats a lotta things in 'Peppy Stories,' if you can see through the clouds. 'Picture the lewd delight'—listen to this, will yuh—'Picture the—'"

Evelyn stood up and put her fingers in both ears.

"I'm not listening to you," she yelled. "I'm not listening. Only I want my book. Mama, make her give me back my book."

Mrs. Friedman, exasperated, shook her younger daughter.

"Are you going off your head? Stop yelling!" And she grabbed the book from Vivian and tore it in half.

"A fire on you both," she said.

Evelyn grabbed her sweater and ran out blindly into the hall. She nearly fell down the stairs as she clattered toward the street. She rushed past groups of screeching children and kept bumping into crowds of people coming home from work. Her throat was burning with all the yelling she had done. She wished a car would run over her. She wished her mind could go dead.

After a while she came to the wide street along the East River and stopped with a shock.

The evening was lovely. She hadn't noticed before. It looked like eight o'clock in summer time, despite the shivery feeling in the air. Every bit of planting on the driveway meant "nature," and soon she was thinking of herself as a great soul casting itself upon wide waters. The family no longer mattered.

Rapidly she strode along a street where fleets of trucks operated by day and drunkards stretched out on the boulderlike paving-stones at night. That evening Evelyn walked the length of a dozen such streets, feeling exhilarated and not at all afraid. She had come to feel that a girl with her looks was safe, even on the East Side.

Taking off her sweater, she imagined herself a tramp on a lonely country road. Some day she would live in a hut in the woods and share the world that poets, and Mr. Ronald and Phoebe, knew so well.

As the city grew dark, Evelyn felt deeply grateful to Wordsworth for his fitting line:

"The holy time is quiet as a nun."

Various other snatches of poetry came to her mind, and she wasn't at all sure

but that poetry was a nobler art than music. She had a sudden, clear realization of what Mr. Ronald meant by "the enduring rather than the temporary, the universal rather than the particular," and she felt very sorry for those kids in class who snickered every time he repeated the phrase.

Before she fully realized what was happening, words came to her that were strange and beautiful. Softly she played with them, letting them say themselves over and over again. Evelyn wanted to put her arms around the universe.

At last she had made a poem. And not about mother and roses, as Mr. Ronald would say. She could hardly believe the words were hers. It was as if something had stood outside her and read the phrases into her. This was no doubt what Phoebe meant when she described herself as "a receptive vessel."

Her stride had slowed down to the rhythm of the verses. Her head nodded emphasis as she murmured the words she must not now forget. Phoebe was right: you should always have a pencil and paper with you. The lines seemed a miracle, with meaning beyond explanation, with a breath of greatness.

This was the most beautiful feeling Evelyn had ever known, more beautiful even than that morning last summer. Phoebe's uncle had taken them to the stadium, and the next day, as Evelyn got up, she suddenly recalled how the second movement of the Eroica Symphony went. It was a moment she would never forget, but tonight she was even more ecstatic.

"My first poem," she said, blissful in advance over Phoebe's approval. Never again would Evelyn Friedman write poster jingles in school.

It was dark when she got home.

"Why did you take off your sweater?" her mother scolded. "It's not summer yet."

The way mothers nagged! Evelyn didn't deign to answer. She went to the bathroom door.

It was locked.

Another time this would have evoked a scene, for Meyer took long baths accompanied by his peculiar vocal music. But tonight Evelyn was removed from the pettiness of life.

"Knock louder if you want to get in,"

[Continued on page 25]

# NEWS OF THE MONTH

## The Palestine Hearings in Washington

**T**HE immediate admission into Palestine of 100,000 Jews from Europe, the establishment of a Jewish Commonwealth there, the creation of an international trusteeship for the country, and the convening of a United Nations conference, under U. S. leadership, to provide havens in many countries for Jews were among the proposals placed before the Anglo-American Committee of Inquiry on Palestine in Washington, as Jewish leaders—Zionist and non-Zionist—testified.

Major proposals advocated by Jewish spokesmen were:

1. Establishment of an international commission, backed by the United Nations, as a temporary measure for early large-scale transfer of Jews from the devastated areas of Europe to Palestine, asked by Dr. Emanuel Neumann, vice-president of the Zionist Organization of America.

2. An international loan, possibly from the American Import-Export Bank, for the development of Palestine, urged by Robert Szold, another vice-president of the ZOA.

3. A United Nations international trusteeship over Palestine as a safeguard for Jewish immigration and settlement, called for by Judge Joseph M. Proskauer, president of the non-Zionist American Jewish Committee.

4. Convening of a United Nations conference, led by the United States, to provide refuge for displaced European Jews in many countries, requested by Lessing J. Rosenwald, president of the American Council for Judaism, who declared that at best Palestine was "only one of the places" that could accept the Jews.

☆

AT the conclusion of Rosenwald's testimony, Rabbi Stephen S. Wise, president of the Zionist Organization of America, took exception to Rosenwald's statement that advocacy of a Jewish State would

raise the question of "dual citizenship" for American Jews.

Rabbi Wise denounced this statement as a "defamation of the dead and libel of the living," as he read passages from the writings of the late Justice Louis Brandeis to the effect that "loyalty to America demands that each American Jew become a Zionist."

In requesting his two-minute unscheduled hearing Dr. Wise reprimanded Judge Joseph C. Hutcheson, American chairman of the committee, for appearing to approve the anti-Zionist testimony of Mr. Rosenwald. Judge Hutcheson re-

plied to Rabbi Wise's reprimand by stating that he required no guidance in respecting views, even when he disagreed with them.

☆

DR. NEUMANN's characterization of the Palestine land laws as "vestigal remains of Nuremberg legislation" drew objection from Major Reginald Manningham-Buller, British member of the committee, who asked Neumann if he thought that the Palestinian laws were intended to be an imitation of Nazi legislation. Neumann denied intent of imitation, but termed the land laws "outrageous" in the officially imposed discrimination against Jews and virtually complete repudiation of obligation which, he said, they represent.

Neumann emphatically declared his belief that Jews and Arabs "can and will

## PROF. EINSTEIN APPEARS BEFORE COMMISSION

**P**ROF. Albert Einstein, appearing before the Anglo-American Inquiry Commission, said he was against a Jewish State, but not for the same reasons as Lessing Rosenwald. He urged, however, that the bulk of the Jewish refugees in Europe be brought to Palestine. Emphasizing that he believes there will be no peace between Jews and Arabs as long as the British rule Palestine, Prof. Einstein charged Britain with violating the basic responsibilities undertaken in the Balfour Declaration.

Asked by British members of the committee if he advocated sending Jews to Palestine even though Arabs might shoot, and whether the Americans should take over Palestine from the British, Prof. Einstein replied that the administration of Palestine should be international. He emphasized that he holds Americans responsible for what the British are doing in Palestine. Difficulties between Jews and Arabs were largely artificially created by the British, he declared. He criticized the British colonial policy as based on the principle of "divide and rule," and charged the British administration with using the ex-Mufti of Jerusalem to foment trouble. As a former admirer of the British, he had come to his present convictions only after inner struggle, he testified.

Queried by Dr. Frank Aydelotte, one of the American members of the committee, as to what he would do if Arabs resisted the immigration of Jews from Europe into Palestine, Prof. Einstein replied that "this will not be the case if they are not incited." Questioned by Dr. Aydelotte concerning political versus cultural Zionism, he stated: "I was never for a political state." Judge Joseph C. Hutcheson, American chairman of the inquiry commission, then asked Prof. Einstein whether the Palestine problem could be handled other than on a political basis. It was to this question that the Jewish scientist replied that he was against a Jewish State, but not for the same reasons as Rosenwald.

Asked by Judge Hutcheson why it was to Britain's interest to foment discord between Jews and Arabs in Palestine as he had charged, Einstein said: "I will be very glad to be wrong." To a question by Dr. Aydelotte as to what authority should have jurisdiction over Palestine, he said that he favored a government which would do best for all men concerned, whether Jews or Arabs. Commissions like the inquiry committee, he added, were only a smoke screen to show good will, without there being any intention of following the advice given.



## LATE NEWS

live amicably together in Palestine." When Major Manningham-Buller asked him whether the Zionist program envisioned the evacuation of Arabs from Palestine to other countries, he vigorously replied: "There is no need for displacement of a single Arab from Palestine. They have every right to continue to live there with full autonomy." His subsequent comment that the suggestion for such evacuation came from the British Labor Party drew considerable laughter from committee members and audience alike.

☆

To Manningham-Buller's comment that he failed to see how amicable co-living of Jews and Arabs might be achieved in Palestine, Neumann pointed out the necessity of a sharp distinction between political strife participated in by a limited strata of Arab society, and the ordinary human relations between the mass of Jews and Arabs. He denied any racial animosity between Jews and Arabs, declaring it was the political tension which had to be resolved.

Mr. Szold testified that American Jews invested a total of \$155,000,000 in Palestine, and said that of this sum, more than \$110,000,000 was sent to Palestine as gifts through major Jewish organizations in the United States and about \$45,000,000 were private Jewish investments.

Given proper political conditions, he said, Palestine faces a period of tremendous commercial and economic development with production for world markets. He substantiated this assertion with figures showing the important role of Jews in developing Palestine's economy. The Jews of America, he stated, played a dominant part in the transformation of Palestine.

☆

ASKED by British committee member Wilford P. Crick about conditions favorable for Palestine development, Szold replied that the White Paper should be abolished and Jews given complete freedom to immigrate. He added that prices were now too high and should be controlled, that Palestine industry needed modern machinery and raw materials and that today the Palestine manufacturer and business man could not buy American products, such as necessary machinery, because he was hampered by British

ZIONIST leaders reiterated their opposition to the Anglo-American Committee of Inquiry on Palestine, and also voiced their objections to a reported British plan to submit the Palestine issue to the United Nations Organization. Addressing a meeting of the National Zionist Administrative Council in New York, Dr. Abba Hillel Silver, ZOA president, said that any proposed solution by the inquiry committee which recommends "admission of a certain number of refugees into Palestine at the price of liquidating" the objective of a Jewish State would be rejected.

Dr. Emanuel Neumann said that the proposal of Foreign Secretary Bevin that the UNO assume responsibility for Palestine is "another move in a prolonged and elaborate run-around of which the Jewish refugees are the immediate victim. He criticized President Truman for having "lent himself to this game," adding that the President's record on the Palestine question "is most confusing."

☆

PROF. PHILIP HITTI and Dr. Khalil Totah, both of the Institute of Arab-American Affairs, testified before the committee on the Arab attitude towards the Palestine problem. Both British and American members of the committee questioned Dr. Totah sharply after he had maintained that Arabs feared Zionist aims, and that Zionism had prevented the granting of democratic government in Palestine. A member of the British delegation referred to Dr. Totah's threat of Arab cooperation with other powers, if not satisfied by the British, as "black-mail," and said that Britain had had some

experience of that sort during the war.

Dr. Hitti, professor of Semitics at Princeton University, declared in the course of somewhat heated questioning that the Arabs would never agree to the establishment of a Jewish commonwealth. Judge Hutcheson, emphasizing the need for quick, humanitarian action to "relieve the hideous suffering of the pitiful remnants" of European Jews and "in recognition of what they have endured," asked if the Arabs would not extend a generous reception to the 100,000 Jewish displaced persons in Europe. Hitti termed Hutcheson's question "hypothetical," and that "Jewish immigration into Palestine is an attenuated form of conquest." As an American citizen, he urged opening the doors of the United States to Jewish refugees. Frank Buxton, American member, rather sharply asked Hitti if he favored opening the gates of the United States while simultaneously closing the doors of Palestine. Hitti replied with an emphatic affirmative that he would "absolutely check immigration into Palestine from now on." To Buxton's further question as to what the Arabs would consider evidence of Zionist surrender of their political ambitions in Palestine, Hitti replied, if they declared themselves as willing to be citizens of a democratic state based on the existing population, with allowance for natural reproduction.

Sir John Singleton, in an unusual display of feeling, declared that he "shuddered" for the state of the world at Hitti's assumption of the impossibility of Arabs and Jews finding mutual understanding.

sterling bloc restrictions and difficulties in getting import permits.

In response to questions, Szold said the Palestine banking situation was inadequate because there was no central bank to help individual banks over temporary emergencies and each bank had, therefore, to maintain over-large cash reserves. He hoped some of the money necessary for Palestine development would come through an international loan, possibly from the Import-Export Bank of the United States after the Bretton Woods monetary and financial agreements were in operation.

ASKED by American committeeman James G. MacDonald concerning the effect on Palestine economy of Britain's sterling bloc area, Szold replied that Palestine business men and manufacturers were hampered by it in not being able to buy needed American machinery and other goods "Palestine is fit for investment and American Jews are ready, willing and eager greatly to increase their material stake in that country provided political conditions warrant," he declared.

☆

JUDGE PROSKAUER severely criticized

the White Paper restrictions, emphasizing that "solemn international agreements have specifically guaranteed that Palestine is to be a country to which Jewish immigration should be facilitated." He recommended the establishment of a United Nations trusteeship over Palestine for the purpose of "safeguarding the Jewish settlement in and Jewish immigration into Palestine" as well as to help in preparing Palestine to become "a self-governing, independent and democratic commonwealth" where the religious, political and civil rights of all elements of the population would be equally protected.

☆

In answer to a question by American member Bartley Crum whether the immediate entrance of 100,000 Jews to Palestine might not involve friction, Proskauer said it was the function of the committee so to present the case to the Arab League as to convince them that they would suffer no harm and that it would involve no prejudice of the ultimate form of government.

Proskauer emphasized the Swiss pattern of fraternal community with its variety of peoples as an analogy of what was desired in Palestine. He expressed the hope that there would be no return of conditions identifying a state with religion. American chairman Hutcheson praised Proskauer for what he said was his pleasing judicial approach to the subject.

Mr. Rosenwald told the committee that the problem of the homeless Jews in Europe can be solved only by the United Nations Organization under the leadership of the United States.

Declaring that the American Council for Judaism believes that "Palestine can and must contribute a share" to the alleviation of the Jewish emigration problem, Rosenwald said: "But even such a contribution is possible only on renunciation of the claim that Jews possess unlimited national right to the land, and that the country shall take the form of a racial or theocratic state."

☆

THE leader of the American Council for Judaism pointed out to the committee that his group "rejects that Hitlerian concept that classified Jews as a race or nation." He said that Jews are members of a religion, Judaism, and must, as such, receive full equality of rights and re-

sponsibilities everywhere in the world. "We reject any thesis that asks for action on their behalf on grounds of nationality or race," he stated.

Testifying for the American Jewish Congress, Rabbi Irving Miller appealed to the committee for "a chance for Jews to try Palestine for a few years," all other attempted solutions during the last 2,000 years having failed. Sir John Singleton, British chairman, said that he appreciated the point, but commented that the course of action to be recommended by the committee might lead to trouble, and that the committee could not shut their eyes to such possible future "trouble."

Lord Morrison, Labor peer, asked Miller whether he had given any thought to the task of who would be responsible for defending a Jewish Commonwealth if established in Palestine. Would it, he inquired, be the Jews or the British or the United States, or a combination of the three, or the United Nations Organization. If a commonwealth were proposed, he declared, it would be essential that no risk be taken of a breakdown through attack by men of ill will.

☆

MILLER said that "we ask for no greater privilege than the United Nations Organization will grant to any other small people in the world. Either there will be security for all, or for none." He pointed to the case of Albania and Luxembourg, and Judge Hutcheson interposed the names of Lebanon and Syria.

Joseph E. Beck, executive director of the National Refugee Service, and Prof. Maurice R. Davie, director of a nationwide investigation conducted by the Committee for the Study of Recent Immigration, testified on America's experience with the 250,000 refugees who were admitted to this country.

☆

DR. HENRY RAPHAEL GOLD of the Mizrahi Organization of America said that Palestine was not only a necessary political, but a spiritual solution to the Jewish problem. "No substitute for it could ever be accepted by the Jewish people," he told the committee. He listed the various offers which have been made and rejected by the Jews, including Uganda, Cyrenaica, Mesopotamia, Angola, the West Indies, and portions of South America.

Mrs. Judith T. Epstein, president of Hadassah, outlined to the committee the history and work of her organization in Palestine, which, she said, had benefited Arabs as well as Jews.

☆

REPLYING to an invitation to testify before the committee, the Agudas Israel of America wired a declination, pointing out that the views of the organization could best be presented by the world body of the Agudah at its headquarters in London and Jerusalem.

---

## Gallup Poll Finds Americans Favor Zionism

THREE-FOURTHS of the American voters who are conversant with the Palestine issue favor settlement of Jews there, although nearly half of the American public has not followed the Palestine discussions, according to a Gallup poll made public this week. Of the Jews questioned, it said, ninety per cent favor Jewish settlement in Palestine.

Fifty-five per cent of all those questioned said that they had followed the discussions on Palestine. Further questioning of this group showed that 76 per cent favored permitting Jews to settle; seven per cent were against Jewish settlement; four per cent approved if Jews favor it, while one per cent favored leaving it up to the British and another one per cent wanted the issue left to the Arabs. Eight per cent did not know how they felt on the question and three per cent gave miscellaneous answers.

---

THE New Zionist Organization of America also declined an invitation it received from the committee to submit "written evidence and to make oral presentation." In a statement, the NZO said: "We flatly reject this inquiry as an obvious attempt to place a question mark upon all pledges and obligations internationally made to the Jewish people, and upon the inherent and historic rights of the Jewish people to Palestine."

☆

THE hearings of the Anglo-American Inquiry Committee on Palestine will open in London on January 25 and will continue through January 31, the Foreign Office announced.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Rabbi Levinthal to Preach on Present Economic Unrest This Friday

THIS Friday night, January 25th, at our late services Rabbi Levinthal will preach on the subject "Capital and Labor—Has Religion Any Message for Our Economic Unrest." In view of the present unrest in the economic fields of life this subject is most timely and vital. We know that many of our congregation will be anxious to attend these services to hear the message of Rabbi Levinthal on this very important theme.

Cantor Sauler will lead in the congregational singing and will render a vocal selection. All of our members and their friends are cordially invited.

## Institute of Jewish Studies for Adults Has Most Successful Season

WE are happy to report that this year, which is the thirteenth season of the activities of our Institute of Jewish Studies for Adults, has opened under the most successful auspices. All of the classes are continuing with zeal and enthusiasm, and much progress has already been made by the students in every course.

One hundred and eighteen men and women comprise the student body for this year. Many of the students have registered for two and some for three and four courses.

We know that the readers will be interested to see the record of the number of men and women who have enrolled in each of the classes for this season. We list herewith the courses, the names of the instructors and the number of students registered for each course:

HEBREW A—Mrs. Jean Serbin-Beder—34 students

HEBREW B—Miss Betty Ungar—18 students

HEBREW C—Miss Ethel Barbanel—7 students

HEBREW D—Miss Lillie Rubec—14 students

YIDDISH—Mr. Samuel Edelheit—25 students

TALMUD A—Dr. Michael Higger—19 students

TALMUD B—Dr. Michael Higger (Special Reading of Text)—3 students  
HISTORY—Mr. Leo Shpall—18 students  
RELIGION—Mr. Leo Shpall—26 students

WEDNESDAY MORNING COURSES in History, Bible and Religion—Dr. Alexander Burnstein—26 students

## School Notes

THE General Organization of the Hebrew School, under the presidency of Julia Heimowitz, decided to urge the students to participate in the J.D.C. drive for canned goods, medicines, toys and children's clothes for the Jewish refugees in Europe. Each child is expected to bring in some item that can be shipped to Europe.

A special Hebrew School assembly devoted to Chamisha O'ser B'shvat or Jewish Arbor Day was presented by the students of Miss Barbanel's class. Fruits were distributed to the students of the Hebrew School and Sunday School. Arrangements for the distribution were made by a committee of the P.T.A. under the chairmanship of Mrs. Buchman.

The four beginners' classes are proud to announce that they have all completed the *Reshit Doav* and are now hard at work on the Siddur and a Hebrew primer.

Mid-term examinations in all classes were held during the third week in January.

A special feature of the assemblies was a story told by Rabbi Lewittes about the heroism of Jonathan and Simon, brothers of Judas Maccabees.

## Advance Notice

NEXT Friday evening, February 1st, we shall have the pleasure of hearing Rabbi Mordecai H. Lewittes, who will preach on the subject, "The Future of Jewish Education in America."

## Young Folks Meeting

THE next meeting of the Young Folks League of the Center will be held on Tuesday evening, January 29th at 8:30 o'clock and will be dedicated to the "March of Dimes." A social hour will follow and refreshments will be served.

## CLUB ACTIVITIES

### Maccabees

IN the spirit of the present critical situation in Palestine and the world at large the club devoted a great deal of time to the discussion of the recent riots in Palestine and the recent action of General Frederick Morgan. Athletic activities and other games rounded up this month's meetings.

### Tzofim

The Tzofim challenged the Chayennes to a basketball game. Although forced to bow before the winners, the Tzofim showed themselves to be worthy opponents. Like the Maccabees the current Jewish topics of the day occupied the foremost place at their meeting.

### Candlelights

The Candlelight girls are working on a club newspaper which will contain news and articles of current interest. The entire material was written by the members.

### Vivalets

The Vivalets showed a great deal of enthusiasm during their gym night when they competed among themselves in basketball, ping pong and soccer. Palestine dances, Hebrew songs, a party and discussions on "The Arab-Jewish Question" well-rounded up their meeting.

### Shomrim

The basketball game with the Saxons resulted in a tie score. The Shomrim started the scoring early in the game and after a brilliant tight come-back in the second half. Realizing the importance of the entire post-war problem, their cardinal topic was "The G.I. Bill of Rights."

### Chamisha O'ser B'shvat

In keeping with the tradition of observing Arbor Day, all the clubs arranged a Chamisha O'ser B'shvat celebration with the appropriate observance.

### Inter-Club Council

An Interclub Council was organized. The Council will consist of two representatives from each club. It will serve as a coordinating body and will plan inter-club activities.



# ANNUAL REPORT OF THE CENTER SISTERHOOD FOR THE YEAR 1945

By MRS. ISADOR LOWENFELD, President

**N**OW that we are beginning a new year for our Sisterhood, it is my duty as president to bring to you a complete report of the activities and progress made in 1945.

As you all know, our membership is composed of the wives of Center members and of women who join the Center in their own name. No dues are paid to the Sisterhood, and our income was derived from three principal sources: the annual theater party, the Mother-Daughter Victory Luncheon, and from contributions to our Cheer Fund.

Mrs. Maurice Bernhardt, Mrs. Isidor Fine and Mrs. Hyman Rachmil were co-chairmen for the very successful theater party held on the evening of April 26th, which realized a profit of \$1,698.53. More than one hundred complimentary tickets for this show were distributed to convalescent servicemen in the nearby hospitals. I express the sentiments of the Sisterhood and my own when I say that we are all very grateful to the three co-chairmen and all the members who helped make this theater party a financial success.

The Mother-Daughter luncheon was a victory celebration held in our Center Building on October 24th. The auditorium was filled to capacity and the event will be long remembered by all those who were present. Our chairman for the day, Mrs. Paul Barnett, introduced our Rabbi, Dr. Levinthal, who delivered a most inspiring address. A musical dramatization of "Porgy and Bess" was presented by Miss Jane Miller and her accompanist. On behalf of our Sisterhood and myself, I again wish to extend our most heartfelt thanks to Mrs. Morris B. Levine, Chairman, to Mrs. Paul Barnett, Mrs. Joseph Heimowitz, Mrs. Benjamin Wisner, and Mrs. Samuel Nicoll, Co-Chairmen, and the entire Sisterhood Board of Directors for their untiring efforts in making this the social highlight of the year. In addition to being a social success, we netted \$557.00.

Mrs. Paul Barnett, chairman of the Cheer Fund, reported that \$308.10 was

donated by friends and members in memory of a beloved one or on joyous occasions. This fund defrayed part of the expenses for the gifts mailed to the servicemen overseas.

In addition, a contribution of \$100.00 was received from the Goodstein family in celebration of the fiftieth wedding anniversary of Mr. and Mrs. David Goodstein. This sum will be used for the purchase of an appropriate cover for the table on the pulpit of the Main Synagogue.

Thus far, I have reported the income for the past year; now I will endeavor to itemize some of the expenditures for 1945.

One of our primary interests has always been the furtherance of Hebrew education and, as such, we have contributed two scholarships to our Center Hebrew School. Through the Women's League of the United Synagogue of America \$560.00 was presented for a scholarship at the Jewish Theological Seminary. We also contributed a partial maintenance for a student at the Yeshivah College. About twenty-five other organizations have been recipients of our contributions in various amounts.

Bibles were presented to each boy who was Bar Mitzvah at our Center, and books to all the graduates of our Hebrew School, to all our former Hebrew School pupils who were graduated from the Florence Marshall Hebrew High School, as well as to every consecrant at the Shevuoth Festival. On Chanukah, the Sisterhood presented a menorah to each one of the six hundred pupils of our Hebrew and Sunday schools.

In our desire to participate in the present campaign to erect the proposed Educational Institute of the Brooklyn Jewish Center, the Sisterhood, at its December Board meeting, pledged the sum of \$1,000.00 to the Building Fund.

Gift packages were mailed to the Center servicemen overseas for the Chanukah holiday. Through the Jewish Welfare Board, we mailed Chanukah, Purim and

Pesach gifts to the servicemen. Mrs. Joseph Levy, Jr. was chairman of this project. She and her committee filled these gift boxes and mailed them. We thank Mrs. Levy, Mrs. Benjamin Levitt and the committee for a job well done.

Passover aid was given to several needy families last year. Our Sisterhood acted as hostess on many occasions. Once a month, on the Sabbath preceding Rosh Chodesh, a Kiddush was given to the members of the Junior Congregation. One of the Sisterhood members defrays the cost of a Kiddush in celebration of some occasion. The Center Academy conducts an annual service in the Junior Congregation and provides the Kiddush at that time.

Breakfast was served to the boys of the post Bar Mitzvah class. This is a new project and will be continued once a month. Mrs. Benjamin Levitt is in charge. At the Model Seder for Pesach, we supplied the wine for the Hebrew School children.

The members of the Sisterhood helped to decorate the Succah and acted as hostesses, serving wine and cake to the members of both the senior and junior congregations.

The Sisterhood provided the refreshments for the boys and girls of the Inta-League of our Center, who sponsored a dance. The proceeds were turned over to the United Jewish Appeal.

Mrs. Samuel Fleischman, chairman, and her committee, helped serve refreshments and had Miss Snyder give a dramatic presentation of "Memoirs of My People" to the post consecrants of the Center. It was a beautiful event, and we are thankful to her and the committee.

On November 5th our Sisterhood was hostess to the two hundred delegates of the Brooklyn Sisterhoods who are members of the Metropolitan Branch of the Women's League of the United Synagogue of America. Mrs. Stephen Rey was the chairman.

We are affiliated with the Women's League of the United Synagogue of America and the Federation of Jewish

Women's Organizations. Our delegates attend their regular monthly meetings, all-day conferences and conventions. Reports of importance are presented at our meetings.

We again gave our wholehearted support to the various important fund-raising campaigns conducted during the year. For the Women's Division of Federation of Jewish Philanthropies, \$7,182.00 was raised. Mrs. Maurice Bernhardt was chairman for this campaign. For the 1945-46 campaign Mrs. Jacob Fortunoff is chairman and, thus far, we have doubled last year's amount. The full report will be forthcoming as soon as this drive is completed at the end of this month. My thanks to Mrs. Bernhardt and Mrs. Fortunoff for the grand job they have done.

For the Women's Division of the United Jewish Appeal, the Center Academy, the Eastern Parkway Hadassah and the Sisterhood of the Brooklyn Jewish Center raised the total sum of \$11,170.00 for the 1945 campaign. Mrs. Hyman Fried and Mrs. Benjamin Wissner have our thanks for acting as co-chairmen for Sisterhood. Mrs. Kalman I. Ostow sold a number of tickets for the "Night of Stars," the proceeds of which also were contributed to the United Jewish Appeal.

More than \$2,500.00 was received from Center members for the Red Cross Emergency War Fund drive. Mrs. Albert Witty again was our chairman.

Mrs. Maurice Bernhardt continued the Red Cross Work Room at our Center for the first five months of last year. Thousands of surgical dressings and garments, sewn and knitted by our Red Cross women, were turned over to the National Red Cross.

Mrs. Bernhardt was chairman of the Yugoslav Relief, and \$1,400.00 was raised for medical supplies and food for the Yugoslavian people. We are most grateful and appreciative for her accomplishments of these tremendous tasks.

Food was sent through the Jewish Council of Russian War Relief to the people of Russia.

Clothing for the United National Clothing Drive was collected at our Center, assorted by the women of our Red Cross Unit, and shipped to the devastated areas of Europe.

Our Sisterhood cooperated in two important bazaars held in our Borough—the Hebrew Home and Hospital for the Aged, which took place in the month of March, and the Jewish Day for the Blind, during the month of May. Mrs. Herman Raabin, Mrs. David Spiegel, co-chairmen for Home Day, netted \$1,800.00. It exceeded the amounts raised in the past two years. A vote of thanks is due to Mrs. Raabin and Mrs. Spiegel and the members of the Committee for their untiring efforts in achieving this fine result. In recognition of our efforts for Home Day this year, as well as for the past few years, a three-bed room was dedicated in honor of the Sisterhood of the Brooklyn Jewish Center.

Mrs. Hyman Fried, Mrs. Samuel Stark and Mrs. Stephen Rey, co-chairmen for Jewish Day for the Blind, raised \$380.40. Our sincere appreciation and thanks to them and to the Committee.

Throughout the year Mrs. Stephen Rey and her committee worked untiringly to fill the Center's quota for the sale of war bonds. For the Seventh War Loan Drive more than \$300,000.00 worth of bonds were sold and for the Victory Loan \$284,445. It was a splendid showing, for which the Sisterhood is grateful to Mrs. Rey and her co-workers.

#### DONATIONS TO SISTERHOOD 1945 CHEER FUND

Mrs. Charles Bellin  
Mrs. Maurice Bernhardt  
Mrs. Alex Bernstein  
Mrs. Phillip Brenner  
Mrs. Frank Brodie  
Mrs. Morris Brukenfeld  
Mrs. Lena Christenfeld  
Mrs. Charles Dilibert  
Mrs. Philip Fabricant  
Mrs. Morris Friedman  
Mrs. Moses E. Fuchs  
Mrs. Ira Gluckstein  
Mrs. Joseph Goldberg  
Mrs. A. L. Goldman  
Mrs. David Goodstein  
Mrs. Samuel Greenblatt  
Mrs. Harry Greene  
Mrs. Jacob Greenspan  
Mrs. Harry Gross  
Mrs. David Halpern  
Mrs. Harry Heiman  
Mrs. Joseph Heilmowitz  
Mrs. Joseph Horowitz  
Mrs. Samuel Katz

Mrs. Oscar Kurshan  
Mrs. Morris B. Levine  
Mrs. Isaac Levingson  
Mrs. A. Lieberman  
Mrs. Isador Lowenfeld  
Mrs. Edward Manes  
Mrs. Anthony Marvin  
Mrs. Morris Miller  
Mrs. Gabriel Neustadter  
Mrs. Kalman I. Ostow  
Mrs. Herman Raabin  
Mrs. Hyman Rachmil  
Mrs. Stephen Rey  
Mrs. Louis J. Roth  
Mrs. Joseph Schorr  
Mrs. Joseph Schrier  
Mrs. Samuel A. Seeger  
Mrs. Louis Simon  
Mrs. Samuel Stark  
Mrs. Samuel Straussberg  
Mrs. Harry Warshawsky  
Mrs. Albert Witty  
Mrs. Louis J. Woff  
Mrs. Louis Zankel

Our Cultural Chairmen, Mrs. Israel H. Levinthal and Mrs. Morton Klinghoffer, gave much thought to the programs of our membership meetings, and you will agree with me that they have been most interesting and enjoyable.

Mrs. Paul Barnett, as chairman of the Nominating Committee, had a very difficult task. I wish to thank her and the Committee, on behalf of the Sisterhood, for discharging their duties in a most capable manner.

Before concluding my report, I wish to express the appreciation of our Sisterhood members, as well as my own, to our President, Judge Emanuel Greenberg, to all the other officers of our institution, for their cooperation, and to our Administrative Director, Mr. Joseph Goldberg, for his helpful advice and able assistance. Our very sincere thanks to Rabbi Levinthal for his counsel and inspirational guidance.

We are deeply grateful to the girls of the office staff for their services in our behalf.

Finally, to you, my fellow-officers, all my chairmen and their committees, as well as the Board members, a hearty thank-you for sharing in my responsibilities as president of the Sisterhood for the past five years. It has been a pleasure working together with you throughout these years, and I will always be grateful to you for your loyalty and cooperation. I also want to thank all the members of the Sisterhood for their attendance and encouragement.

Now I am happy to turn over my office to my successor, Mrs. Maurice Bernhardt. It is because of my knowledge of her ability and of her interest in the Brooklyn Jewish Center, that I feel confident that our Sisterhood will be in most capable hands. To you, Ruth, I pledge my continued active interest and wholehearted cooperation.

#### Sisterhood Executive Board Meeting

THE next regular meeting of the Executive Board of the Sisterhood will be held on Monday afternoon, January 28th at 1:30 o'clock. Members of the Board are requested to please attend.

# APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMOWITZ, SID

Res. 440 Brooklyn Ave.

Bus. Internal Revenue

Single

*Proposed by* Herman Lambert,  
Irving Kramer

ARBER, BEN M.

Res. 2201 Caton Ave.

Bus. Clothing, 140—5th Ave.

Married

BADASH, JACK

Res. 1357 Eastern Pkwy.

Bus. Glassware, 745 Avenue of  
Americas

Single

BERNHARD, MURRAY

Res. 45 E. 40th St.

Bus. Printing, 121 Varick St.

Married

*Proposed by* David Sperling

EKLIND, DR. MORTIMER M.

Res. 634 Empire Blvd.

Bus. Physician, Same

Single

EPSTEIN, HERBERT

Res. 1306 Union St.

Single

*Proposed by* Samuel Rottenberg

FELSHER, HAL-CURTIS

Res. 586 Midwood St.

Bus. Engineer, 71 W. 45th St.

Single

*Proposed by* Dr. Arthur Raeder

FINKELSTEIN, HARRY

Res. 1040 Carroll St.

Bus. Dresses, 134 W. 37th St.

Married

*Proposed by* Louis Glaubman

FISCHER, ARTHUR F.

Res. 453 Empire Blvd.

Bus. Auctioneer, 71 W. 45th St.

Married

*Proposed by* Joseph M. Horwitz

FLAMM, JULIUS JAY

Res. 29 Hampton Pl.

Bus. Lawyer, 44 Court St.

Married

*Proposed by* Joseph Goldberg

FRIEDLANDER, SIDNEY

Res. 110 New York Ave.

Bus. Heating, 165 Atlantic Ave.

Married

*Proposed by* Louis Glaubman

KATIMS, HERMAN

Res. 115 Lenox Rd.

Bus. Optometrist, Pt. Washington,

L. I.

Single

KATZ, NATHAN

Res. 1671 Sterling Pl.

Bus. Glass, 745 Avenue of Americas

Single

KOLBERT, MILTON

Res. 751 St. Marks Ave.

Bus. Knit Wear, 147 W. 35th St.

Married

*Proposed by* Louis Kenin

KRAUSS, DR. SIDNEY

Res. 1461 Carroll St.

Bus. Dentist, Same

Single

*Proposed by* Robert Krauss

LADIN, VICTOR L.

Res. 40 Linden Blvd.

Single

LANGSAM, BENJAMIN L.

Res. 25 Lefferts Ave.

Bus. Attorney, 16 Court St.

Married

*Proposed by* Philip Langsam

LEE, ROBERT

Res. 601 Crown St.

Bus. Lumber, 4401 Avenue H

Single

*Proposed by* Milton J. Goell

LEVINE, SEYMOUR I.

Res. 468 Crown St.

Bus. Knitting, 1086 Cypress Ave.

Single

*Proposed by* Benjamin Kaplan,

Joseph Goldberg

LUBIN, MORRIS S.

Res. 606 Belmont Ave.

Single

MAISLER, HERBERT

Res. 350 Lefferts Ave.

Bus. Navigation Equip., 38 Water St.

Married

*Proposed by* Maurice Kozinn

MESTER, LAURENCE W.

Res. 555 Crown St.

Bus. Publishers, 350—5th Ave.

Married

*Proposed by* Jacob S. Hurwitz

MEYEROWITZ, ARTHUR

Res. 25 Parade Pl.

Bus. Accountant, 51 Chambers St.

Married

*Proposed by* Mort J. Zimmerman

SAGE, EMIL

Res. 568 Osborn St.

Bus. Ladies' Underwear, 141 W. 24th  
St.

Married

SALZMAN, SEYMOUR

Res. 1715 Caton Ave.

Bus. Advertising, 10 E. 43rd St.

Single

SCHARFF, ROBERT

Res. 546 E. 98th St.

Bus. Ladies' Underwear

Married

SCHOENFELD, MORTON H.

Res. 221 E. 18th St.

Bus. Machinery, 105—4th Ave.

Single

SCHULMAN, JACOB

Res. 1497 Carroll St.

Bus. Smelting, 74 W. 46th St.

Single

*Proposed by* Milton J. Goell

SEGAN, SEYMOUR I.

Res. 100 E. 18th St.

Bus. Clothing, 140—5th Ave.

Single

*Proposed by* Martin Segan

SELDIN, MILTON

Res. 1472 President St.

Single

*Proposed by* Morris Brukenfeld

SELIGMAN, SEYMOUR

Res. 1383 President St.

Bus. Plastics, 378 Throop Ave.

Single

*Proposed by* Morris Levin,

Joseph Goldberg

SIEGEL, IRVING

Res. 25 Parade Pl.

Bus. C.P.A., 51 Chambers St.

Married

*Proposed by* Mort J. Zimmerman



**STACHENFELD, WILFRED S.**

Res. 365 New York Ave.  
Bus. Lawyer, 103 Park Ave.  
Married

*Proposed by Judge Emanuel Greenberg*

**SUGAR, FRANK L.**

Res. 201 Crown St.  
Bus. Pharmacist, 44-21—30th Ave.  
Married

*Proposed by Jacob Rosenfeld*

**THOMAS, WILLIAM A.**

Res. 1212 Union St.  
Bus. Labor Relations Counsellor  
Married

*Proposed by Irving J. Katz*

**TRACHTENBERG, MRS. V.**

Res. 1001 Lincoln Pl.  
Bus. Insurance, 149 Broadway

**WEINBERG, MARTIN J.**

Res. 951 Carroll St.  
Bus. Food Products, 951 Carroll St.  
Married

*Proposed by Harry Rubin*

**WIEDOR, MISS ELAINE**

Res. 1718 Quentin Rd.  
*Proposed by Shirley Helfans,*  
Ethel Jaffe

The following have applied for re-instatement:

**FREY, DAVID**

Res. 960 Sterling Pl.  
Bus. C.P.A., 92 Liberty St.  
Married  
*Proposed by David Halpern*

**ISAACS, JOSEPH**

Res. 735 Montgomery St.  
Bus. Restaurant, 303 W. 125th St.  
Married

**ROTTENBERG, STANLEY H.**

Res. 135 Eastern Pkwy.  
Bus. Art Needlework, 10 W. 20th St.  
Single  
*Proposed by Samuel Rottenberg*

**ADDITIONAL APPLICATIONS****BECKERMAN, FRANK**

Res. 899 Montgomery St.  
Bus. Clothing, 1107 Broadway  
Single  
*Proposed by Miss Rose Beckerman*

**BLANK, ROBERT**

Res. 295 Ocean Parkway  
Bus. Student  
Single

**ENDER, MARVIN**

Res. 915 E. 9th St.  
Bus. Baker's Supply, 169 Duane St.  
Married

*Proposed by Samuel Palley*

**FISCHER, MAX**

Res. 4582 Kings Hwy.  
Bus. Paper Boxes, 252 Newport Ave.  
Married

*Proposed by Center Academy*

**GOLD, MURRAY**

Res. 572 Lincoln Pl.  
Single

*Proposed by Sidney A. Gold*

**GOLDBERG, HAROLD R.**

Res. 110 Lenox Rd.  
Bus. Insurance, 32 Court St.  
Married

*Proposed by Samuel H. Goldberg*

**RABINOWITZ, ARTHUR**

Res. 1845 Sterling Pl.  
Single

**SILVER, JACK**

Res. 130 E. 96th St.  
Bus. Men's Wear, 643 Broadway  
Single

*Proposed by Miss Rose Beckerman*

**SOLOMON, MORTON**

Res. 268 Liberty Ave.  
Bus. Ambulance Serv., 101 Liberty Ave.  
Married

*Proposed by Dr. Harry I. Samuels*

**BASKETBALL GAME**

Sunday Evening, January 27th

Brooklyn Jewish Center

vs.

Jersey City "Y"

Preliminary Game 8 o'clock

—Admission—

Center members — 50¢

Non-members — 75¢

## CENTER BULLETIN BOARD

**FORUM LECTURES**

NEXT LECTURE

Monday Evening, February 4th  
at 8:30 o'clock

**ANNA LOUISE STRONG**

Noted authority on Soviet Russia. Author of "I Change Worlds," "The Soviets Expected It," "I Saw the New Poland," etc. In Poland and the Balkans directly after their liberation by the Red Armies. Visited various parts of the Soviet Union in past eighteen months

—Admission—

Free to Center members  
30¢ (incl. tax) to non-members

Monday Evening, February 18th

**MAX LERNER**

Author, editor, distinguished liberal commentator, principal editorial writer of the New York newspaper "PM"

—Admission—

30¢ (incl. tax) to members  
50¢ (incl. tax) to non-members

**ROUND TABLE  
DISCUSSION GROUP**

NEXT SESSION

Monday Evening, February 11th  
at 8:30 o'clock

SUBJECT OF DISCUSSION:

"Anti-Semitism—How Shall  
We Face the Problem?"

Speakers to be announced

### Sabbath Services

KINDLING of candles at 4:40 P.M.

Friday evening services at 4:45.

Sabbath services, Parsha "Yitro," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 4:30 P.M. sharp. All are welcome.

Mincha services at 4:00.

### Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 5:00.

### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Meyer Abrams on the Bar Mitzvah of their son, Bertram Allen, which will be celebrated at the Center this Sabbath morning, January 26th.

### Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts for the purchase of Prayer Books and Taleisim from the following:

Mr. Benjamin Kaplan, in honor of the marriage of his son Leonard George on December 19, 1945 and the birth of a daughter to his children, Mr. and Mrs. Bennett Berman.

## ANNUAL MEETING

of the

BROOKLYN  
JEWISH CENTER

Thursday Eve., January 31st  
at 8:30 o'clock

President's Annual Report  
Election and Installation of  
Officers, Members of the Board of  
Trustees and Governing Board

ENTERTAINMENT BY  
James Jewell

Leading Baritone of the Smash Hit,  
"Song of Norway"

Limited to Center members and their  
wives upon presentation of their mem-  
bership cards.

Mrs. Aaron Lewis, in memory of her late husband, Aaron Lewis.

Mr. and Mrs. Emil Mogul, in memory of the late Mr. Elias Bernstein.

### Citations and Awards to Sons of Center Members

MAJOR IRVING HURWITZ, U. S. Air Corps, son of Mr. and Mrs. Jacob Hurwitz, was awarded the Bronze Star Medal for distinguishing himself by meritorious services in connection with the military operations against the enemy during the period from November 15, 1944 to July 19, 1945.

1st Lieut. Jules A. Wiener, son of Mr. and Mrs. Isaac Wiener, was awarded the Air Medal as a member of the Troop Carrier Squadron and Commandos for meritorious achievement in aerial flights. He was also awarded the first Oak Leaf Cluster and the Distinguished Flying Cross for extraordinary achievement while participating in the operational flights.

### LT. MURRAY KARRON KILLED IN ACTION

WE regret to announce that Lt. Murray Karron has been reported killed in action while flying over Japan in January, 1945. He had been reported missing. We extend to Mrs. Karron and the family of the deceased hero our sincerest expressions of condolence in their bereavement.

### A CAREER IN LIFE INSURANCE BUSINESS

A free course in preparation for state license in methods and sale of life insurance as a specialist. A suggestion to returning service men.

CONSULT:

**S. H. Goldberg & Son  
Inc.**

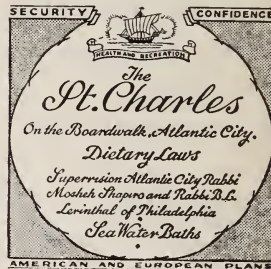
General Agent—Life Department  
TRAVELERS INSURANCE CO.

32 COURT STREET  
Brooklyn 2, N. Y.

TR 5-6974

### Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. and Mrs. Karl A. Blaustein of 1402 Union Street on the celebration of their 25th wedding anniversary on January 19th.



FOR  
FLOWERS  
•  
WEDDING  
DECORATIONS  
AND  
FRUIT  
BASKETS  
•

**HYMAN  
SPITZ INC.**

OUR ONLY STORE

Dickens 2-4000  
1685 PITKIN AVENUE

## PICKCHER SWEET EVA

[Continued from page 14]

her mother suggested. "Call him. He can't hear you."

Evelyn turned from the bathroom door.

"I will not shout," she said.

Meyer was running more water. Hm, she knew his baths. Sometimes he took as long as twenty minutes merely to dry himself. She had timed him.

With inner dignity, though outward haste, she went to her box in the bedroom, unlocked it, and got her diary. Returning to the kitchen, she snatched her purse from the top of the ice-box and ran to the door.

"Children I have," her mother began, "one crazier than the other! Look at the clock. Don't you want supper? I saved it for you."

"No I'm going to find a bathroom," and murmuring the precious lines of the poem, Evelyn rushed out again.

Let her mother hammer on the bathroom door! Let her get sore at her own sweet pet. What did all that matter now?

She walked quickly into Mrs. Miller's cafeteria. There she made herself comfortable and sat down to cake and coffee. The cost was three bus fares, but she must not think of money tonight. Nor did she give heed to the noisy people in the place nor to the glaring red and blue lights reflected on her table from the window sign.

In the stale smell of cabbage and onions Evelyn wrote down the glowing lines that had so mysteriously come to her. She was pleased with the pattern, entirely unpremeditated, and though she knew it was immodest she couldn't help feeling that this was to be the best poem yet submitted this term. Mr. Ronald would look with new eyes upon her: she would no longer be just Phoebe Tobin's friend.

Late that night she sat polishing the poem. Once her mother came into the kitchen and demanded an explanation.

"What monster of a teacher is it that can give so much homework? Tell him to go ruin the health of his own children. Look at your eyes, wild like a crazy one's."

"Aw, I'm through now," said Evelyn. Half an hour later she tip-toed into the bathroom to make still further changes.

It was so inspiring to work after midnight.

Her mother came knocking on the bathroom door.

"Who pays the electric?" she whispered angrily. "You?"

"Oh, I have cramps," Evelyn lied.

If Itzy-witzy could take long hours, so could she! But soon, too soon, she heard Vivian's key in the door and she fled to the bedroom. First come, first served, was the sisters' rule, and Evelyn wanted terribly to sleep near the window tonight. Not that the sky was visible through the skylight, but she could imagine it from memory. Never would she forget how it had looked this evening, a lovely accompaniment to the turning-point in her life.

Vivian turned on the electric switch and squinted at her sister.

"Pretending to be sound asleep, ain't you, little—"

Evelyn restrained a shudder.

"Eve with the white form," snickered Vivian.

Evelyn screwed her eyes tight. Her sister might pinch her arm forever: she would give no sign. Lovers of beauty must simply ignore the less unfortunate part of humanity. Some day Vivian would get married and Evelyn would have the bed to herself and no smell of cigarettes or liquor. Tonight only one thing seemed important.

"I have written a poem!" Evelyn sighed happily.

The next morning the far-away feeling persisted. Not even Meyer's "Pickcher sweet Eva," at breakfast, could break into Evelyn's mood.

On the bus, at the last minute, she changed "moving row" to "magic row" and surveyed her manuscript with satisfaction. She decided not to show it to Phoebe. It must come as a surprise in class.

The bus jerked to a stop and dozens of students scrambled out. Evelyn moved with them automatically. She was busy lip-reading the lines:

"We are no other than a magic row  
Of moving shadow shapes that come  
and go,

Held in the midnight sun by the  
Master,

The sun-illuminated Master of the  
Show."

Yes, it was much better. How funny to have written "midnight show" at first, as if it were a movie!

Proudly she walked into Mr. Ronald's room and laid the offering before him. "For class today," she said, her lips trembling as she smiled at him.

Evelyn did not see the shadow of a Persian poet that fell on Mr. Ronald's desk.

"What," Mr. Ronald asked his colleagues at lunch time, "do you do about plagiarism? Today I have a stanza from Omar Khayyam."

"Congratulations," said one of the teachers. "All I ever get is Longfellow."

"And Edgar Guest!" groaned another.

Mr. Ronald himself could not take the matter lightly. He was furious with the Friedman girl. Did she take him to be a fool?

---

## HONOR ROLL

---

The following is a list of promotions in rank of children and grandchildren of Center members serving in the Armed Forces:

Blumberg, Emanuel R., Sgt.  
Brodie, Berton M., Pfc.  
Cohen, Roy G., Pfc.  
Feldman, Efron, Pfc.  
Goodman, David S., Capt.  
Greenblatt, Gilbert M., Capt.  
Horwitz, Harold, Sgt.  
Hyde, William H., Lt. Col.  
Karlin, Martin, S/2/c  
Korchin, Leo, Major  
Kurshan, Daniel, RT 1/c  
Levy, Allan, Pfc.  
Morris, Henry, Pfc.  
Rauch, Hobart, S/Sgt.  
Rose, Edward J., Cpl.  
Rubin, Donald, Sgt.  
Schlesinger, Frank, Capt.  
Shack, Richard, PHM 2/c  
Shofler, Walter, Capt.  
Silber, Stanley, S/2/c  
Spiegel, Alan, Pfc.  
Stark, Leonard, Capt.  
Wedeen, Robert S., Pfc.  
Wesley, Harry, Major

---



## "KL A-21670"

a day several miles from their living quarters to the plant, which was constantly exposed to Allied aerial attacks. Ella's last chapter of serfdom was entitled "Belsen." There she worked as a "nurse" in what was called, with the German sense of irony, *Schonungsblock*, station for careful treatment. It harbored those who were on the verge of death. Her main work consisted of dragging the corpses from the beds. "We pulled them by their legs across the room and down the staircase, their heads banging on each step."

Finally, in the spring of 1945, the Americans liberated Belsen. Had they come only a little later, they would not have found anyone alive. For two weeks there had been no bread for the prisoners, who received nothing beyond a half pint of an awful "soup" per day. When the American tanks moved in, only a few prisoners had the strength to rise from their bunks and to meet their liberators on the road, throwing green branches of trees upon the rattling tanks as a sign of gratitude.

"A few weeks later a delegation of the Swedish Red Cross arrived and took some of us girls to Sweden." Ella stopped. I felt that there was something she would have liked to add to her simple narrative, to judge by the expression of her eyes—some message, some appeal. But she was no orator, just a young girl of twenty in a strange land.

I think I know what you would have liked to add, dear little Ella. You could—no, should—have said to us: You were the lucky ones who were spared that ordeal. You were having a good time in this fine country while millions of your brethren were butchered in Europe. I do not begrudge you your happiness. But do not forget those who were killed so that you might live. Do remember those who are still kept in concentration camps, as though the war had not been won, who continue the same wretched life except that they are not being beaten by their present guards. Think of them, and urge your countrymen that something be done for those "Displaced Persons" who bore the brunt of Hitler's war against mankind!

I wish you good luck, dear Ella, and I beg you to forget the horrors of the past

[Continued from page 6]

in this good country which, whatever its shortcomings, is still a great place in this most imperfect world. You have been here only for a few weeks; within a few months, you will have changed, too. You will be less shy, and you will learn to laugh as heartily as girls of twenty laugh. Within a year you will be a glamor girl, and there will be nothing to distinguish you from any American-born girl save, perhaps, a look of sadness in your eyes. And yet I feel that you will not fail to work with us, who consider it their task to liberate mankind from the Four Fears, and to give it, instead, the Four Freedoms. You will not forget the horror you have seen in your four years' hegira through the Nazi hell, neither will we

obliterate the memory of those who perished for us. Some day, Ella, you will come across a jewel of American literature—of world literature, and you will remember those words, as though they had been culled from the Prayer Book you kept through all those years of affliction:

"It is rather for us to be here dedicated to the great task remaining for us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

## THE MIKADO'S JEWS

[Continued from page 11]

Japan found her Jews, the some four hundred families who lived in Tokyo, Nagasaki, Kobe, Osaka and Yokohama, and the axis which incorporated Berlin and Rome could properly include Tokyo.

No special cognizance was taken of Jews, as Jews, in Japan until 1936, when Japan signed the Anti-Soviet Pact with Germany. There were a few anti-Jewish meetings that year and anti-Jewish articles began to appear in the Japanese press. In 1937 Zionist fund-raising activities were banned and two years later the Kokusai Seikei Gakkai, a Japanese anti-Semitic organization, was founded.

In 1940 an influential Tokyo newspaper advocated legislative anti-Semitism, and just prior to the attack on Pearl Harbor the Japanese refused to permit even transit-visas to refugee Jews from Europe.

The future of Jewish life in Japan depends entirely on what attitude the Japanese government will take toward all "foreigners" when the day of United Nations military occupation ends. It may be that the presence of American Jewish soldiers and their chaplains will strengthen that Jewry, or it may be that an anti-foreign wave will destroy it.

## NEW BOOKS

[Continued from page 11]

seven or eight years of age; and yet all psychologists are agreed that those formative years in the very early life of a child are very significant in the moulding of the child's personality.

Sara J. Levy, the author of this beautiful volume, has recognized this need, and has compiled a work which I am confident will be welcomed by all intelligent Jewish parents. What the popular Mother Goose Rhymes have done for generations in winning the hearts of little children, these Jewish rhymes will ac-

complish for Jewish children. Many of the jingles include Hebrew words and phrases which give the child a pleasant contact with the Hebrew language and a happy attitude toward it. One must read these verses in order really to appreciate them.

What adds to the charm of the book are the excellent illustrations, which help to impress the meaning of the various themes. This reviewer hopes that this book will find a place in the home of many a young Jewish child.

SALES \* NASH \* SERVICE

## ABBOT-FINE MOTORS, Inc.

ANNOUNCE THE OPENING OF THEIR NEW SHOWROOM.  
CENTER MEMBERS ARE CORDIALLY INVITED TO INSPECT THE

### 1946 NASH

507 FLATBUSH AVENUE  
at the intersection of Washington,  
Lefferts and Flatbush Avenue

JESSE J. FINE  
JACK ABBOT

## RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE  
ENDICOTT 2-6600

Far Rockaway, L. I.  
1250 CENTRAL AVENUE  
FAr Rockaway 7-7100

Miami Beach, Florida  
1236 WASHINGTON AVENUE  
Miami 5-7777



Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

# COOPER PRESENTS . . .

## 2 Totally different types of RAZOR BLADES

### New!

something  
completely  
different!



- 15 to 30 smooth as velvet shaves per blade  
Because made of new patented 19 times tougher steel
- 100% Rust Proof, therefore,  
No Wiping . . . No Drying . . . just rinse razor  
It won't rust . . . it's plated!

trial package, 3 for 25¢  
12 for \$1.00

## F A M O U S L O N G L I F E COOPER BLADES

STANDARD TYPE  
(DOUBLE EDGE)

DRASTICALLY REDUCED TO 1/2 REGULAR PRICE . . . . .  
WITH QUALITY HIGHER THAN EVER BEFORE!

IMPROVED METHODS . . . ENORMOUS INCREASED VOLUME NOW MEANS SAVINGS FOR YOU!

NOW 10 FOR 25¢

NOW 20 FOR 49¢

Demand exceeds supply . . . If your dealer can't supply you . . . order direct from

COOPER RAZOR BLADE CO. 35 YORK ST. BROOKLYN, 1, N. Y.  
MAKERS OF AMERICA'S FINEST BLADES

THE BROOKLYN JEWISH CENTER REVIEW  
667 Eastern Parkway, Brooklyn 13, N. Y.  
Return Postage Guaranteed

Sec. 562, P. L. & R.  
U. S. POSTAGE

**Paid**

Brooklyn, N. Y.  
Permit No. 1622



# *The Brooklyn Jewish Center Review*

*February, 1946*

WHERE DO THE EUROPEAN  
JEWS WANT TO GO?

By ALFRED WERNER

THE HAGGADAH IN MODERN  
ENGLISH LITERATURE

By ALBERT MORDELL

A WORD TO THOSE WHO  
COMPLAIN ABOUT DRIVES

By DR. ISRAEL H. LEVINTHAL

ALBERT COHEN—FRENCH  
EXPONENT OF JUDAISM

By HARRY E. WEDECK

NEWS OF THE MONTH

## THE BEST IN EDUCATION

As THE most important institution of its kind in the country, the Brooklyn Jewish Center is entitled to the best in education. And so is the community it serves.

We will get the best in education when the new Educational Institute is built. It will eliminate the lack of adequate facilities from which the Center's educational departments are suffering, and permit the enrollment of the hundreds of children who are now denied the advantage of a Jewish education.

\$250,000 is needed for the building fund. We know every Center member will want to do his share to raise this money. The cause is one of the finest for which the Center has striven in its long history of high endeavor.

You will eventually do your share. Please do it now and speed the work.



# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVII

FEBRUARY, 1946 — ADAR I, 5706

No. 25

## EDUCATION BELONGS TO EVERYONE

**T**HE fact of discrimination against the entry into colleges and professional schools by members of minority races and religions in New York State has long been recognized. No one has justified the practice but, at the same time, no one has done anything to eradicate it—until now. That it could exist at all in a State whose population is the most varied in the Union and whose pre-eminent position in the country is due so largely to the energies of many stocks is an anomaly which should long ago have been eradicated.

We are gratified to note that the situation no longer goes unnoticed and that measures which bid fair to become effective have been proposed to cure this evil.

Minority leader Irwin Steingut, of the State Assembly, and Senator Mahoney, have jointly introduced into the two houses of the State Legislature a bill to establish a State University, the support and management of which shall be a government program. The bills proposed the expenditure of \$50,000,000.00 of State funds for this purpose. The money will provide the physical plant necessary for the university, whose size and facilities will be commensurate with the needs of our student population. It will enable the assembling of a faculty worthy of such an institution. The law will guarantee equal opportunity for academic and professional training to all applicants otherwise qualified by preliminary education.

It is difficult to understand how anyone can be in opposition to such project. Even if the problem of discrimination did not exist, it would still be necessary and proper that New York State should maintain its own State University. Indeed, it is remarkable that New York should for so long have remained one of the few major states in the country which does

not have its own university.

It has long been recognized that a State University is the proper capstone to the structure of any educational system, and the lack of such in New York should have been supplied long since. The fact of discrimination makes that which would otherwise be fitting now imperative.

There is opposition to the Steingut-Mahoney Bill. But it is an opposition which is reduced to covert expression, since an open statement of opposition would brand the discriminators in a fashion which even they cannot afford. The time-worn legislative mechanism for blunting the degree of public insistence—the establishment of a committee to inquire—has been proposed. It is to be hoped that no committees will be appointed. There is nothing which needs be inquired into. The statistics on discrimination, particularly in medical schools, are collated and available, and they are self-demonstrating.

We would not only urge the enactment of the Steingut-Mahoney Bill into law, but would press a further suggestion. The State University should be established immediately in the present, and liberally supported in the future. It should be built into the finest educational institution in the country. Its faculty should be men of prominent status. That, however, is only one phase of the fight against discrimination. The colleges and universities which discriminate should be penalized. They enjoy substantial State aid in the form of tax exemption. A full and open inquiry into their practices should be held to the end that the fact of unworthy attitude should be completely exposed to public knowledge. Then they should be deprived of the benefits of tax exemption. Certainly, it

is an unanswerable proposition that any institution which assumes to be defined as a source of education is guilty of the rankst hypocrisy when it violates the first principal of education that no man or woman shall be refused that boon which is property of all mankind. The ideas which colleges teach and the knowledge which they disseminate have been born out of the brains and genius of men and women of all races and religions and should inure to the benefit of mankind regardless of distinction.

The enactment of the Steingut-Mahoney Bill will be a signal victory in the struggle for true Americanism. We commend these legislators and urge them to continue unremittingly in the effort to free New York State from the stigma represented by this particular nasty manifestation of un-Americanism. In the last analysis, there is but a physical difference between the German Nazi burning of the books and the American Nazi refusal of educational opportunity. The mental attitude is the same. Neither has a place anywhere in America and certainly not in New York State.

—WILLIAM I. SIEGEL

## An Unprecedented Campaign

**T**HE unprecedented need for overseas relief made it imperative that the United Jewish Appeal launch this year a campaign to raise one hundred million dollars. The sponsors of the drive will comprise the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

It will require great self-sacrifice and tremendous energy on the part of American Jewry to bring success to this effort. If the result of the recent campaign of the Federation of Jewish Philanthropies is any indication, we may expect that the amount so sorely needed by overseas sufferers will be raised.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Max Herzfeld and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Maurice Bernhardt, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Joseph Goldberg, Administrative Director



# "JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

## An Intimate Chat Between Rabbi and Reader

### A Word To Those Who Complain About Drives

ONE of the frequent complaints that come to the ears of anyone active in Jewish communal life is, "Oh, there are so many drives and campaigns for funds. You give us no rest. Before one campaign is completed, another begins."

No one will deny that is true. But no one who is even a little acquainted with Jewish life today will admit the validity of the complaint. We are living in abnormal times, and Jewish life, unfortunately, is doubly abnormal. The tragedy which has befallen all of European Jewry is unprecedented even in our tragic history, and the needs of our people stagger the imagination. In a famous dialogue, recorded in the Talmud, between King David and his advisors, at a time of a severe depression, they not only plead: "Thy people need sustenance," but they also add: "A handful does not satisfy the lion, nor can a pit be filled with its own earth." Whatever is done is but a pittance in comparison with the actual needs.

There are lives of a million and a half Jews—starved and naked—that must be saved. It is not only bread and a garment that have to be provided—their spiritual, their cultural needs have to be met, their communal life has to be restored.

And while this stupendous task must be achieved, there is at the same time the need of the new life which is being fashioned in Palestine, and above all the need of providing for the possibilities of bringing into Palestine all who want to and all who can, come to that land.

And then there are the needs of Jewish life here in our own country. Again, the demands are many because the needs are many. We have to provide for those in want; we must think of raising a new generation in a knowledge of Jewish values, and of developing the religious and cultural life of the Jews here, if

they are to assume the role which history has forced upon them.

Of course, there are many campaigns and many drives. No one is happy about the constant appeals that must be made. But the fault is not with the drives but with the tragedy of the abnormality of Jewish life. And the tragedy is intensified because, alas, so many are deaf to all appeals, and the burden of the responsibility is borne by only a part of the community.

In a beautiful prayer which a Rabbi of the Talmud uttered, he pleads: *Tzorche Amcho Yisroel Merubim*, "The needs of Thy people are so many!" These words should be drilled into the minds of every Jew. Our needs are so many and so urgent! But the Rabbi, in his prayer, adds: *V'daatom Ketzoro*, "And their minds are confused!" The Rabbi thought of those in distress, of those whose minds were too troubled to express their wants. Alas, we may use these words to describe those whose ears are deaf to the needs of their people. Their minds are narrow, their thoughts self-centered. Despite the vastness of our people's needs, these needs could be met if our minds were larger, if our vision were broader, and if our hearts were warmer and our Jewish consciousness were more awake.

Let us stop complaining at the demands that are made upon us. Let us rather begin to understand that as much as we are asked to do, it is not half as much as ought to be done, as must be done. The old Rabbi's prayer has greater validity today than ever before. *Tzorche Amcho Yisroel Merubim!* Let us do our part to see that this prayer is answered.

*Israel H. Levinthal*

### GERMAN COURTS MAY TRY NAZI CRIMINALS

THE trial of thousands of lesser Nazi criminals in the American zone of Germany may be turned over to the re-established German courts, according to an agreement reached between the offices of the U. S. chief war crimes counsel and the Judge Advocate General of the Army. The agreement has been turned over to the American Military Government for final action.

Observers here believe that this may mean that tens of thousands of German war criminals would escape prosecution, but it is pointed out that two German cities have already taken the lead in punishing their own criminals. Aschaffenburg has decided to bring its Nazis to trial as responsible for the destruction of the Jewish community while the city of Bamberg will bring action against at least six Nazis for the looting and firing of the Jewish synagogue in that community and for atrocities committed against Jews.

In Nuremberg the city itself will indict the Nazi Party district leader, Zahnson, and other Nazi leaders accused of organizing, on orders from Bayreuth, "spontaneous public action" against the Jews following the slaying in Paris of von Rath, a Nazi diplomat, by a Jewish refugee. On the night of November 9, 1938 they led a group to the local synagogue, removed the silver ritual pieces and set fire to the structure. They also beat up a number of Jews.

In Bamberg the Jews were forced at that time to pay for the removal of the stones from the site where the synagogue had stood, but the removal was only partially completed. Frau Betty Wagner, a Bamberg jeweler, saved the ritual pieces which she had been ordered to smelt down. They have now been returned to the six Jews surviving of the Bamberg community. The Nazis responsible, who are now in American custody, will be brought to trial in about three months.

#### Editorial Board of the Review

LOUIS J. GRIBETZ, *Chairman*  
JOSEPH GOLDBERG    JOSEPH KAYE  
DR. ISRAEL H. LEVINTHAL  
WILLIAM I. SIEGEL

*French Zionists will plant six million olive trees in Palestine in memory of the six million Jews of Europe murdered by the Germans. The forest will be called "Forest of the Six Millions of Jews—Victims of German Barbarism."*

—La Voix Sioniste, Paris

THE Jewish press is filled with hasty comments on the future of the Jews in liberated Europe; sensationalism, callousness, or political fanaticism often produce statements not as carefully and cautiously written as they ought to be, in view of the indescribable plight of the *dramatis personae*. It is fairly easy to demand the "exodus of the Jews from Europe," or the opposite, the "readjustment of the Jews to changed conditions," when your typewriter is placed on a fine oak desk, when you have three square meals per day, and a chance to relax in a movie when you are tired of writing. It would be an entirely different matter if you had to write the same essay in a corner of an overcrowded hut in a filthy Bavarian camp for displaced persons, or even in an unheated, poorly furnished apartment in Paris . . .

Led by such considerations, I shall let the facts speak for themselves, facts I obtained from serious, reliable reports, as well as from talks with friends who visited post-war Europe. Briefly, these are the appalling facts. Of Europe's nine and a half million Jews (1939) almost six million have died of starvation or disease or have been exterminated by the Nazis and their satellites during the Second World War. In such countries as were either not invaded by the Nazis (like Great Britain and Northern Ireland), or managed to keep out of the conflict (European Turkey, Switzerland, Sweden, Eire, Liechtenstein), about 430,000 Jews survived the holocaust (excluding the refugees who found temporary shelter in these countries). In the twelve years' period of Nazism more than 400,000 European Jews escaped to the United States and Palestine, where the vast majority will remain permanently, while small numbers of refugees found permanent homes in Latin America, South Africa, Australia and New Zealand. As for the Jewish survivors in the countries that had been invaded, partly or completely, by the Nazis, these are the latest figures

## A Refugee Author Examines a Problem That Has Aroused an Acute Controversy

# WHERE DO THE EUROPEAN JEWS WANT TO GO?

By ALFRED WERNER

(according to "Balance Sheet of Extermination," by Jacob Lestchinsky, New York, 1946):

Country	Number of Jews after Liberation
Poland .....	60,000-70,000
Roumania .....	300,000-320,000
Germany .....	6,000
Hungary .....	200,000
Czechoslovakia ..	30,000-35,000
France .....	170,000-180,000
Austria .....	5,000
Holland .....	25,000
Yugoslavia .....	9,000
Greece .....	16,000
Belgium .....	30,000-35,000
Italy .....	35,000
Bulgaria .....	40,000
Denmark .....	5,000-6,000
Luxembourg .....	500
Norway .....	700
Lithuania .....	2,000-3,000
Latvia .....	1,000
Estonia .....	500
Soviet Union (all)	1,800,000

(Not included are the displaced persons in German, Austrian, Italian and Czechoslovakian camps, numbering 100-150,000 persons.)

The large Polish Republic, which, in 1939, had 3,300,000 Jews, one out of ten Poles being a Jew, has now fewer Jews than, say, the city of Baltimore alone. Lithuania, which was a center of Jewish learning—it had a Hebrew Teachers' Seminary, several famous Talmudic academies, noted theaters, cultural societies and periodicals—has now only a handful of starved, penniless survivors. Germany, which produced some of the most famous Jews in modern history, can be written off completely.

In 1937 there were, in addition to Poland and the Soviet Union, no fewer than eight countries with a Jewish population exceeding 100,000; in 1946, this number has been reduced to two. In 1937 Europe had seven large *kehillot*, each of which comprised more than 100,000

souls; in 1946, there is not even one! That destruction of the major communities is of far-reaching importance, as far as the survival of Jews and Judaism on the continent is concerned, for Jews are, in general, city-dwellers. The aforementioned study by Lestchinsky shows this aspect of the European Jewish tragedy with unmistakable clarity:

Jews in Germany and Austria	1933	1945
Vienna .....	178,039	5,000
Berlin .....	160,564	6,000
Frankfort .....	20,202	450
Cologne .....	14,816	100
Leipzig .....	11,564	15
Munich .....	9,006	600
Jews in Poland	1931	1945
Warsaw .....	352,559	6,000
Lodz .....	202,497	19,882
Cracow .....	56,515	4,552
Lublin .....	38,937	2,342
Czestochova .....	25,588	2,462
Radom .....	25,159	959

Those disheartening figures do not tell the whole story. It must be remembered that European Jewry suffered a material loss amounting to approximately 8.5 billion dollars. It is estimated that the Jews in Nazi-occupied Europe (excluding Soviet Russia) lost about one million business, professional and industrial establishments. While the survivors in some cases regained their property, in other cases their houses or factories had been bombed out of existence, or the present owner, claiming that he had "paid" (usually a nominal price only) for the object in question, refused to return it to the lawful owner.

Nearly all of the survivors are underfed, and many are weakened to such an extent that, in an epidemic, they would die like flies. Besides, there are very few Jewish children left in liberated Europe; that means, there will be few marriages

and few births in the decades to come, while the mortality figure will be higher than ever before, excepting the era of Hitlerism. In Poland, for instance, only 5,000 Jewish children are left, about 6% of the total Jewish population, whereas before the war the children comprised nearly one-third of Polish Jewry.

The effect the war had upon the minds of the Jewish civilians must be considered. In some cases the inhuman persecution increased their courage, their loyalty to fellow-sufferers, their solidarity as Jews; but in other cases it awakened the bad instincts of the hunted ones. To escape from the death chambers, an enormous shrewdness, usually coupled with callousness, was required. Some Jews saved their lives at the expense of others. There are great heroes among the survivors, but also some doubtful elements. Many of the best people—including writers, scholars, musicians, rabbis—died at Maidanek and Auschwitz, at Belsen and Theresienstadt, not only because they were not physically strong enough to endure the ordeal, but also because they refused to play ball with their henchmen. Today, European Jewry—with a few exceptions—has no great leaders whose genius would help them find a way out of the catastrophe; Chief Rabbi Leo Baeck, formerly of Berlin, is one of the few great spokesmen left to continental Jewry.

This is the condition of Jewry in liberated Europe. How are the non-Jews in Europe reacting to the plight of their Jewish fellow-citizens? The answer is this: In each country differently. The Jews were not the only ones who suffered in this war. 8.3% of the Poles, 11% of the Yugoslavs, 11.4% of the Russians were wiped out. Half of Europe lies in shambles, and there is lack of food, clothes, fuel and housing nearly everywhere between Biarritz and Stalingrad. In any event, anti-Semitism is no real danger in such countries as France, Belgium, Holland and Italy, where even the Nazis were unable to inoculate the civilian population with the virus of racial hatred. During the war, French, Belgian, Dutch and Italian civilians courageously saved many Jewish lives, and many Jews joined there the Underground, working against the Nazis. There were occasional outbursts of intolerance in connection with the restoration of Jewish-

owned property, but the democratic governments of these countries saw to it that the troublemakers were punished.

There has never been any substantial anti-Semitism in Northern Europe. The king of Denmark defended his Jewish subjects against the Nazis as long as possible, and when the Gestapo intended to arrest all Jews, they were forewarned in time and enabled to flee to Sweden. Even Finland, though an ally of Germany, refused to adopt any measures against its Jewry and the refugees who had found an asylum there.

In Greece, Yugoslavia and Bulgaria there never existed any serious "Jewish problem." In Czechoslovakia, a peculiar situation exists. While the Prague Government adheres to its truly democratic tradition, and while the Czechs, in gen-

## A RABBI SPEAKS

By ORIAN DePLEDGE

**H**IS heritage is ancient and sublime,  
His eyes reflect an old Hebraic soul,  
His voice is vibrant with Mosaic zeal,  
Incredible hands speak their philosophy;  
In each impetuous gesture dwells a sermon,  
His spoken words are poignant, fire-dis-  
tilled,  
And fling their sparks into the dullest  
brain,  
Igniting thought in its strange crucible.  
He speaks a language pleasant to all  
ears—  
No canting dialect is smoldering there,  
His every word and phrase, inevitable,  
Each syllable is pregnant with a truth;  
A tinge of wit blends with solemnity . . .  
But now the air devoid of virile tone,  
Too soon, you leave the temple atmos-  
phere.

eral, behave decently to the returning Jews, the German poison is still coursing in Slovak veins, partly due to reactionary Polish Irredentists who penetrated into Slovakia, distributed inflammatory anti-Jewish and anti-Soviet literature and incited the population to anti-Semitic riots. However, the government took drastic steps to prevent the reoccurrence of hooliganism.

The story of Poland, Roumania and Hungary is different. While these countries, now under the influence of the Soviet Union, have progressive governments

which outlawed anti-Semitism, and while war criminals and collaborators are punished more severely than in Western Europe, considerable sections of the population still follow the old anti-Semitic slogans. This is particularly true of Poland, where the outlawed, notoriously anti-Semitic parties, the Endeks and Naras, attack Jews and Leftists in order to cause trouble for the legitimate Warsaw government.

Although the Jews in Poland constitute only three per cent of their pre-war strength, and although the government endeavors to protect them, their future is darker than ever before. It is, therefore, not surprising that thousands of Polish Jews are fleeing westwards, especially into the American-held part of Germany, with the desire to continue their journey in order to reach some overseas country, especially Palestine.

Chief Rabbi Baeck summed up the situation of the Jews in Germany as follows: "There are a few thousand Jews in Germany today: some who stayed there as fathers and mothers of partly Jewish children, some who have been concealed there, and others who have returned there since the day of liberation. Those who have returned to Germany are largely partners of mixed marriages who had in fact no wish to return to Germany, but rather to their families. There are also among them some who still hope to rescue a few remnants of their possessions, and even some who sought a place there where they might rest, since no other place seemed open to them. But so far as it is possible to see today, and from the Jewish viewpoint, they form a dying group. It is most unlikely that a new chapter of Jewish history can issue from these people."

The attitude of the German people towards the Jews is ambiguous and puzzling. On the one hand, the newspapers print articles in praise of Heine and Stefan Zweig, orchestras play Mendelssohn and Mahler, and Adolf Hitler Streets are renamed Rathenau Streets; yet the population, in general, still fails to regret the atrocities committed under the Nazi regime, and "Werewolves" are known to have murdered several Jewish youngsters. In Austria—this writer's native country—the situation is equally confusing. True, a street was named for the late

[Continued on page 26]



IN France, perhaps more than in most countries, the literary life was so nationalized, so much an inherent element of the French way of life, that it was difficult, if not sometimes invidious, to single out the French Jewish writer *per se* and isolate him, for analytical purposes only, from his indigenous background.

Albert Cohen is French of the French and at the same time, in his rooted spirit and his outlook, fundamentally Jewish. He has devoted himself to the exposition and the dissection, in a sympathetic way, of the Jew against the French and, more widely, the cosmopolitan scene. He has been, if not prolific, certainly distinguished in all that he has undertaken—both in prose and verse.

As editor of *La Revue Juive*, in spite of its short-lived survival of only three issues in 1925, Cohen impressed himself on the French Jewish public.

*La Revue Juive* outlined an international character in its policies, its contents, and its circulation. Associated with Albert Cohen was Georg Brandes, the Jewish litterateur of Denmark, Sigmund Freud, Albert Einstein, Dr. Weizmann, and a number of notable French Jewish writers. The *Revue* proclaimed, as its manifesto, its awareness of the Jewish heritage, its conviction that the Jews belong to a race whose spiritual work was not yet done and who had a rousing task ahead of it. Again and again, in the short span of the publication's brief but brilliant existence, this faith in the Jews and their destiny was reiterated by the editor. Jewry, said Albert Cohen, would now have an opportunity to examine its conscience, to select, from the mass of Hebraic traditions, what should continue to live kinetically and to discard whatever need not survive. It would be, in a sense, a Jewish Renaissance, in which would be marked the hopes and the patience of Israel returning to Israel.

Albert Cohen brought together distinguished contributors, writing on vital subjects. A foreword by Einstein. A poem by Max Jacob. An article by André Spire on Henri Franck. A piece by Pierre Benoît, the well-known novelist of *L'Atlantide* and, in a more Jewish sense, the Zionist novels. Freud writes on a psychological problem. Jacques de Lacretelle elucidates on his Jewish novel, *Silbermann*. There are notes on Jewish glo-

**"Hearken, My People, I Have Beheld You!" Cried Cohen, and This Was the Theme of His Work**

## ALBERT COHEN—FRENCH EXPONENT OF JUDAISM

By HARRY E. WEDECK

I come toward you  
My people without courage

Hearken  
I shall give you the real sorrows  
I shall give you the age-old pride  
Israel who made God your Chosen  
One

My laughter and my anger shall  
sweep away the rotting flesh  
And that bent back will rise  
And your new blood will burn men  
My people

Jews  
I am your fearful eyes  
The tone throughout the entire series  
of poems is exalted, boiling with passion  
and packed with the history of a people.  
Take the picture of the Passover Festival:

At the ancient festival  
I loved you  
Brethren in slavery

My hearty friends  
At the ancient festival  
You sang with renewed joy  
You sang the triumphant exodus

Seated on your cushions  
Proudly reclining  
You recounted your joys  
You recounted your pleasures as a  
free people

You celebrate  
You eat the unleavened bread  
The bitter herbs  
And the fatted lamb of freedom

You quaff the wine of bliss  
And you exclaim  
This year we sing in a foreign land  
And next year verily  
A free people in Jerusalem

bal affairs, book reviews, and a chronicle of Zionist doings. Albert Cohen is constantly present, in encouragements, memoranda, and other contributions. His *Canticle of Zion* is a moving, lyrical achievement, splashed with high emotion and a deep Jewishness.

*Paroles Juives*—"Jewish Utterances," is Cohen's chief poetic output. It was published in 1921, in Geneva and Paris—a slim volume, but quickened with fire and fury and clamorous paeans, loud hosannas, exhortations and appeals. It is all Jewish, all taut spirit, all deep-rootedly Israelitish. In style, in the form of the *vers libres*, the poems coincide with André Spire's sweeping rhythmic lines. In subject matter, too, they naturally often synchronize with Spire's *Poèmes Juifs*. The dedication is significant:

For my Jewish Brethren  
And for those Christian Brethren  
Who shall see the love in my words  
Cohen opens with high tension:  
Hearken  
My people  
My people  
I have beheld you  
You have taught me  
Hearken what you have taught me  
My people

He lays bare their terrors and their secret fears, lacerates their pride and bemoans their perpetual agonies:

And I went forth to the common  
herd  
Toward the saddened herd  
Toward the prideful herd  
Toward my people the Jews . . .

And I feel in my flesh the feel of my  
race  
And I cry for joy  
And I sing

Hearken  
My words are uncouth  
My words are sad  
My words are sharp

There is irony and wistfulness and the crumbling of long hopes in these lines. And the tragedy is that in every generation of the Jewish martyrdom they hold true. Bitterly Cohen concludes:

And you do not smile at each passing  
year

Obstinate people  
Stout-hearted people

There is a vibrant piece on a synagogogue, and another that rises, Byronic, in a crescendo of historical turbulence, calling down the Assyrians and the dead empires of the East and the ancient might of Israel's foes, and the pitifulness of human boasting—like that of Ozymandias, who challenged posterity to look on his works, that lay in brittle dusty ruins.

There are brief, biting couplets with the sting of Martial in them, and long overflowing oceans of resounding wails and antique laments tinged faintly with a hopeful gleam. Again, there is the Address to a Christian, that immediately recalls Spire's similar poem:

You speak  
You speak far too much  
Christian

Speak not of my people  
Admire not my people  
Sully not my people  
My people of saints  
My Chosen People

Continuously, the same theme breaks through, revealing the attitudes of non-Jews, scorn and misunderstanding and the Jews, on the other hand, marching on their haughty, hieratic way.

There is an apostrophe to the God of Abraham, tremulantly chanting the praises of Isaac's God as well, and loaded with Biblical echoes, imagery, and phraseology—recalling, in their lushness of simile and wording, the very Songs of Solomon; weighted, too, with hints and undertones and recriminations, alternating with exaltation. Again, Cohen can turn to fleshly detail:

I hated your abominations  
I hated your angelic nudities

The pagans are not far off, Catullus in particular, and that mediaeval Catullus, Ioannes Secundus, who chanted, in his Basia, in a like vein, but in reverse. The heat and fever now spent, Cohen ends on a quieter but no less intense note:

Israel

Awake  
And seek in those hovels  
Seek  
Seek that there may arise for you  
Seek your Messiah

In prose, Albert Cohen's prime achievement in his novel "Solal," published in 1933. It was translated into English and made a *succès d'estime* when it appeared. "Solal" is important for a number of reasons. It marks a new departure in its unique locale—the Greek Islands of the Ionian Sea, where remnants of Sephardic Jews, exiles from persecuted countries, and other wanderers had settled with their antique ways against a fresh scene. The lonely Aegean Islands spring into life, and the remarkably swift adapta-

bilities of the Jews are brought into close view. "Solal" is also unique for its characterizations—highly original, memorable for their clamant ways, their turn of speech, their personal mannerisms, their emotional and social freshness. It is finally unique in its plant treatment of an old theme—the Jew in contact with his non-Jewish surroundings and his restless reactions. There is a host of rare characters—Uncle Saltiel himself, Solal, Adrienne, peasants and petty traders and men about town; Jewish scenes set off by quaint traditional rites and Greek backgrounds; changing from the Islands to Switzerland and to Paris; the whole described with relish and illuminating sympathy.

## SYNAGOGUE ATTENDANCE AND THE SABBATH

**I**N response to many requests, and with a sense of deep concern, the Synagogue Council of America, representing the Orthodox, Conservative and Reform branches of Jewish life in this country, issues this call to all Jews. This call summons the Jew to a renewed dedication to the Sabbath and the Synagogue in order to strengthen the spiritual roots of our people, to refine and ennoble the Jewish home, and to uplift our communal life by restoring the sanctity and dignity of Jewish life.

This is both a protest and warning directed to those who yield to the abandonment of our two greatest spiritual possessions, hallowed by age-long observance—the Synagogue and the Sabbath.

The Synagogue is the mainstay of Judaism and Jewish communal life. To the individual it has been a refuge of comfort in times of sorrow, a haven of brotherliness in times of joy, and a center of inspiration and enlightenment at all times. To the community it is the place where Israel has found the moral purpose of life through communion with God. It is the soul of the body of Israel. It has served as our central sanctuary, as a Jerusalem in exile, throughout the millennia of our dispersion. In it the Jewish people have found expression of their highest religious and poetic genius. It has been the religious, social, educational and philanthropic agency of our people. It is

the institution that can and must give American Jewry ennobled spiritual, intellectual and moral fiber.

The Sabbath is one of the priceless contributions of the Jew to our civilization. It is the symbol of man's freedom from the slavery of labor, from the subjugation of our minds and spirits to our material needs. Its unique importance in Jewish tradition is attested to by its inclusion in the Decalogue, the fundamental law of all religion, "Remember the Sabbath day and keep it holy." No wonder that the Sabbath is connected with our liberation from the bondage of Egypt. Indeed, as Achad Haam tells us, "One can say without exaggeration that, more than Israel has kept the Sabbath, the Sabbath has preserved Israel."

The Sabbath Day is holy and it must be consecrated to the higher joys of life—to worship and study, spiritual recuperation and self improvement. The Sabbath has been a day of rest and spiritual refreshment, a day differentiated from other days by distinctive dress, meals, speech and song and by avoidance of the daily cares and occupations and all that tends to secularize life and place it upon a common level. It has therefore been termed a day of "n'shomo yesero," of spiritual invigoration. Careless or willful use of the Sabbath Day for shopping or for secular amusement instead of its dedi-

[Continued on page 25]

*A Noted Critic Surveys the Literary  
Influence of the Haggadah*

## THE HAGGADAH IN MODERN ENGLISH LITERATURE

By ALBERT MORDELL

IN some of the old school readers of the nineteenth century one would occasionally come across a poem based on a tale about one of the older Rabbis, or a Talmudic story about a biblical character. Among these was a tale of Rabbi Meir and his two dead sons who had been taken back by God as loaned jewels are claimed by a jeweler. There was also the poem about King Solomon and the bees, wherein he shows his wisdom to the Queen of Sheba by determining whether certain flowers were natural or artificial. Also, in the school readers was one of the most famous and most beautiful of English verse renderings of a Talmudic tale, the "Sandalphon," of Longfellow, which retells the story of the angel weaving the prayers of men into a garland of flowers for a crown for God. Among non-Jewish poets none has dealt more sympathetically with Jewish stories than our most popular American poet. The poem begins:

Have you read in the Talmud of old,  
In the legends the Rabbis have told  
Of the limitless realms of the air,  
Have you read it—the marvellous  
story  
Of Sandalphon, the Angei of Glory,  
Sandalphon, the Angel of prayer?

In all these cases the poets have relied on translations, but the poems can be traced to their proper sources in the Talmud or Midrash.

How did Haggadah come to be taken so graciously into English and American literature, since up to recent times it had been presented as the least valued feature of the Talmud? It was by means of the Haggadah that anti-Semites fought the Jews, using it as a weapon, as it were, in seeking to vanquish Judaism, like the hunter in Aesop's fable who killed the eagle with arrows feathered from its own wings.

Haggadah, which represents everything in the Talmud that is not law, must for our purposes, be taken in only one of its phases, the narrative tale. This is of four kinds, that centering around a biblical character, that dealing with an episode in the life of a rabbi, which is often of a legendary nature, that told of a non-Jew in his relations with Jews, which was often of foreign origin but colored to suit Jewish purposes, and that dealing with

the demoniac and supernatural, which also was often of alien extraction. Midrashic Haggadah, which elaborates with inventive imaginative exegesis upon biblical text, also was frequently in story form.

To the Jews themselves the Haggadah has been familiar through such popular collections as the *Ayin Yaakov*, the *Maaseh Book*, and other works. There was a tendency among Jewish intellectuals of the nineteenth century to look askance upon this department of literature. It was contemptuously referred to as *Baba*, or *bovo maaseh*. People erroneously took this designation to mean grandmother stories, though, as a matter of fact, the use of the word *Baba* or *Bovo*, which does mean grandmother, here arose from its approximation to the name of the noted warrior Bevis of Hampton, the hero of the Medieval English romance. This work was translated into Italian under the title "Buovo d'Antona," and then into Yiddish at the *Baba* book, becoming popular among the Jews. Later all Jewish legendary stories were called *bovo*, or *baba* stories.

Haggadic literature was known in England in medieval times only to a limited extent and was imported mainly through some of the writings of the church fathers, notably Jerome who became familiar with it from Hebrew teachers, and through translations of the Apocrypha and Josephus. Another factor in making Haggadah known was the disputations Jews were forced to engage in from the thirteenth century on, and through Jewish apostates who sought to bring discredit upon their former religion and who disseminated some of the Talmudic narratives. Further, old English literature shows examples of a sort of Midrashic comment upon the Bible. True, it was distorted, as a rule, to serve a Christian purpose; it cannot be called Jewish Haggadah. The very first poems

composed on English soil in the Anglo-Saxon period are elaborations on Old Testament books, like Genesis and Exodus. The able English author, who at one time was thought to be Caedmon, describes Moses' battle with the Egyptians as though it were a fight by the Saxons themselves. Then paraphrases and commentaries on the Scriptures by men like Bede and Aelfric appeared. Next came the Miracle Plays, in which the stories of Noah and Abraham were elaborated with additional episodes. There also was a long poem during the period after the Norman Conquest, "Cursor Mundi," in which extra-biblical tales were taken over from a scholastic historian.

Haggadah in the real sense of the word was introduced into Europe by the great German Christian Talmudic scholar, Johannes Buxtorf, the elder, through an unfriendly work, "Synagoga Juda," in the early part of the seventeenth century.

Buxtorf's book fell into the hands of Robert Burton, the famous author of the "Anatomy of Melancholy" (1621), which contains some of the first Haggadah tales in English, coming in, as it were, straight from the Talmud. Burton, who was hostile to Catholics, dissenters and Jews, lived at a time when Jews had not yet been re-admitted to England. In the last part of his work, in the section called "Symptoms of Religious Melancholy," he attacked Talmudic tales as childish referring particularly to those relating to the banquets on a gigantic bird and fish the Jews expected to partake of in the Messianic period. He assumed that Jews literally believed all these tales, not knowing that medieval Jewish scholars had repeatedly said that belief in the truth of any Haggadah was not essential for Jews. He gives the story about the gigantic bird known as Bar Yokni, which was so tall that it stood only up to its knees in ocean water so



deep that a hatchet falling could not reach the bottom in seven years. This is found in the tractate of the Talmud, Bekoroth 57 b. Another story Burton relates is about the lion of the Be Ilaï forest whose roar 400 miles from Rome had such disastrous effects as to produce abortions in women and throw down the city walls. This tale is in Hulin 59 b.

Haggadah stories became known in the eighteenth century through various sources. William Wotton, in the early part of the century, in a friendly spirit, told some in his "Miscellaneous Discourses Relating to the Traditions of the Scribes and Pharisees." In other countries of Europe study of the Haggadah spread; in Germany through its incorporation in the venomous work of Johann Andreas Eisenmenger, "Judaism Exposed," and the kindly offices of John G. Herder in an anthology of Eastern poetry. Voltaire, relying largely on the commentary of a French biblical scholar, introduced with malevolent intent several Haggadah tales in his "Philosophical Dictionary." In Italy numerous tractates of both Talmuds were translated into Latin by Blasius Ugolinus.

The stage was set for the sympathetic introduction of Haggadah to the general public in English. One of the men who brought this about was Isaac Disraeli, father of Lord Beaconsfield. In the last decade of the eighteenth century he published the first edition of his "Curiosities of Literature," which contains a brief essay on the Talmud, a short article called "Rabbinical Stories," and another titled "Solomon and Sheba," which tells the story of Solomon and the bees. Among the stories Disraeli tells is one about the rescue of King David from the brother of Goliath by Abishai, with all the Rabbinical miraculous embroiderings. This story is found in Sanhedrin 95 a. Other stories center around the experiences of King Solomon as a beggar, and the extraordinary judicial procedure in the law courts of Sodom. There are also tales about the manna, and a tale about Titus. Disraeli does not give his sources, though they are easily traceable, but he mentions Wotton and Eisenmenger. Years later he published his "The Genius of Judaism."

Samuel Taylor Coleridge, in spite of his occasional disparaging remarks about

Jews, gave a ready ear to the Haggadah. His interest was fostered by his Jewish friend, Hyman Hurwitz, a neighbor at Highgate. Coleridge contributed three Talmudic tales to his own periodical, *The Friend*, which were later retained in his book of that title. One of these was about Rabbi Meir and his two dead sons. Another deals with Alexander the Great, who in Africa was witness to administering of Jewish justice at a trial. A problem was raised because a man who bought some land discovered treasure in it which he refused to take and which the seller also, curiously enough, refused to accept. The judge reached a solution by advising them to marry their children to each other. This story is found in *Tamid* 32 b Pes d. R. Kahana 9, and also in Bereshith R. Ch. 33, and Vayikkrah Rabbah, Ch. 27. Coleridge promised a whole book of Rabbinical Tales to Murray, his publisher, for money due him, but being occupied with other tasks it remained like the conclusion of the poem "Christabel," lost to English literature.

However, Hurwitz himself issued such a volume in 1826 under the title "Hebrew Tales," and he opened the book with Coleridge's three tales. Hurwitz introduced his work with a lengthy essay on the value of Talmudic tales and sought to rectify the existing misinterpretations and misunderstandings of them. He gave about seventy stories, many of them taken from the Midrashim. Among the tales are such as we have since become familiar with, for example, those about the wager on arousing Hillel's temper, and about the martyrdom of Rabbi Akiba. Disraeli was not pleased with Hurwitz's book, for in a later edition of his "Curiosities of Literature,"—and he apparently was referring to it anonymously,—he says that he does not think the stories were selected with felicity. The work was reprinted in America in later years, but has been almost forgotten. It was a pioneer in anthologies of Talmudic literature. However, another anthology did not appear until the mid-seventies, when an American, Hyman Polano, brought out his popular selections from the Talmud. This also became known in England.

The sympathetic attitude of Coleridge toward rabbinical tales was not enter-

tained by his friend, Thomas De Quincy, who, a little over a half dozen years after Hurwitz's book, and while Coleridge was still alive, wrote a lengthy article called "Traditions of the Rabbins." He starts out with a false statement to the effect that the chief portion of the rabbinical tales was taken from Indian fables, since he had with him Jewish tales of transmigration of the soul. De Quincy had confined his studies to the Kabbalistic works where this doctrine figures prominently; it is absent in the Talmud. While the Talmud does owe something to Persian and other sources, many tales, if not most, are indigenous products. De Quincy gives numerous stories, and translates a long one about the transmigrations of the soul of a Rabbi's widow from Hebron. De Quincy tells also the well known story which he assigns to the tractate Sanhedrin, though it appears in Sabbath 33 b, about Rabbi Simeon ben Jochai, reputed author of the Zohar, studying in the cave with three other scholars. There are also stories about Lilith and Solomon. He criticizes the Jews for their superstitious beliefs. He was not aware that Jews did not believe these tales but used them for entertainment and consolation, and through them sought to encourage the pursuit of a righteous and studious life.

A decade later, in a volume called "Poems from Eastern Sources," Richard Chenevix Trench, who later became the famous Archbishop of Dublin, versified two Hebrew tales, for the sources of which he had to depend on the detested Eisenmenger. These were "Alexander at the Gates of Paradise, a Legend from the Talmud;" and "The Righteous of the World." Shortly afterwards he composed the poem on Rabbi Meir called "The Lent Jewels," which Coleridge had told in prose. This has been the most popular version of this most popular Haggadah story. It is known to many through its appearance in Swinton's "Fourth Reader," where it is preceded also by a prose narrative, with a woodcut of Rabbi Meir sitting in his Talith with his wife standing by him. However, there is a longer verse rendition that may be found in S. J. Denman's "Fourth Reading Book" (1852), but the name of the author is not given. Some readers may recall the opening lines of Trench's poem:

In schools of wisdom all the day  
was spent:

His steps at eve the rabbi homeward  
bent,

With homeward thoughts which  
dwelt upon his wife

And two fair children who adorned  
his life.

This story with the parable of the jewels which Beruriah told her husband was originally related in a Midrash quoted in Yalkut Proverbs, Midrash Mishle 31, 964, which is still the best version of the tale. It has consoled many bereaved parents.

Robert Browning, who could read the Bible in Hebrew, wrote a number of poems about Jews, but only three which utilize Haggadah tales. They appeared in his volume "Jocoseria," in 1883. One is called "Solomon and Balkis," and consists of questions and answers bandied between the King and Queen of Sheba. The poet goes beyond the Talmud, invents riddles and answers, and concludes with the Queen's demand for a kiss. In his other poem, the long "Jochanan Hakkadosh," whose protagonist seems to be a composite of Judah Hanasi, Jochanan ben Zakkia, and of some other rabbis, he takes a legend in which an aged rabbi has some years added to his life. The rabbi in the poem uses the occasion for considerable preaching, he acts as the poet's spokesman for his own philosophy, into which we need not go. The poem lacks the simplicity of the Haggadah, and introduces fictitious characters and episodes. It nevertheless remains a unique contribution to English literature, analogous to his poem "Rabbi ben Ezra," in which he made the famous Jewish medieval scholar, Abraham ibn Ezra, a mouthpiece for his own views on old age.

It is followed by another poem, a series of three sonnets with a hoaxing note, pretending to assign the sources for his stories. The sonnets give an account of the dimensions of the thigh bone of Og, the King of Bashan, and of the gigantic leg of the bird which stood in the ocean, the bottom of which had not yet been reached by the axe that fell in, although seventy years had elapsed.

It is not the purpose of this essay to list the numerous works of Talmudic anthropologists and Jewish novelists, like Zangwill, writing in English, who introduced Haggadic stories, nor to tell of

various plays built around biblical characters where Haggadic elements have entered. I have not dealt with Milton, since other writers have laid emphasis on his knowledge and use of Rabbinic lore.

Let us revert to a few instances where American writers have been fascinated by Haggadic tales. We shall treat of only four, Longfellow, John Godfrey Saxe and John Greenleaf Whittier in verse, and Lafcadio Hearn in prose.

We have mentioned Longfellow's "Sandalphon," which first appeared in 1858. Longfellow does not tell us the source of his poem, but Louis Ginzberg, in his valuable notes to his famous collection "Legends of the Jews," lists those where Sandalphon appears, notably Hagigah 13b and Midrash Konen 26. The passage Dr. Ginzberg translates from the latter work contains the substance of Longfellow's poem: "And He created an Ofan [a kind of angel] on earth, whose head reaches the holy Hayyot [animal-like angels], who is the mediator between Israel and their heavenly Father. He bears the name Sandalphon and fashions out of the prayers, wreaths [or crown] for God's majesty, which ascend upon the head of the Lord at his uttering the holy name." Longfellow's final verse contains a profound thought:

And the legend, I feel, is a part  
Of the hunger and thirst of the  
heart,

The frenzy and fire of the brain,  
That grasps at the fruitage for-  
bidden,

The golden pomegranates of Eden,  
To quiet its fever and pain.

It is well known that Longfellow has a Spanish Jew in the "Tales of a Wayside Inn." Only one (possibly two) of the four tales the Spanish Jew tells is from Rabbinic sources, that of the legend of Rabbi Joshua ben Levi, in connection with the angel of death, Keruboth 77b. Longfellow also wrote a play, "Judas Maccabaeus," in which he narrates the well known story about the woman whose seven sons became martyrs rather than violate the law.

John Godfrey Saxe, author of the well known poem on "Solomon and the Bees," is not much read nowadays, but he was a famous author in his day. He wrote three other Haggadic poems, "The Four Misfortunes, a Hebrew Tale," "Ben-Ammi

and the Fairies, a Rabbinical Tale," and "The Two Friends, a Rabbinical Tale." The first of these is illustrative of Jewish optimism and faith, and tells the story of a rabbi who fled from persecution to a certain town. He was driven out from there by the citizens and went with his lamp, dog and ass into the forest for shelter. The wind blew out the lamp as he read the Torah. A wolf killed his dog, and a lion devoured his ass. "It is for the best," he constantly exclaimed. He returned to the town from which he had been driven, but found robbers had killed the people. He realized that he had escaped death because he had been driven from the town, and further, that if the light of his lamp had not been blown out and his animals not killed, he would have suffered death as the light of the lamp and the noise of the animals would have guided the robbers to him. Tales with a similar motif are found in other literatures (Ber. 60B).

Whittier had at various times been occupied with poems dealing with biblical subjects. As a matter of fact, early American poets frequently expatiated on biblical themes, but their poems were not of a high order. Whittier's were better, and we have poems like "Judith at the Tent of Holofernes," from the Apocrypha, "Ezekiel," and "Manoah's Wife to Her Husband," a poem about the parents of Samson. He wrote in later life three poems taken from Rabbinical sources, "The Two Rabbins," "Rabbi Ishmael," and "King Solomon and the Ants." "The Two Rabbins" is the longest and best of his rabbinical poems. "It was the tale of Rabbi Nathan, who, meeting a strong temptation at the age of fifty, 'sinned miserably.' Having determined to lay his sins before the righteous and wise Rabbi Isaac, he journeyed to meet him and almost came near to succumbing on the way. When he met Rabbi Isaac, he told him of his sorrow and sin. But Rabbi Isaac, disclosing a hair shirt, confessed he was coming to him for help, since he himself had greatly transgressed in thought. Each then prayed for the other, and in this manner induced heaven to forgive them their sins." (From "Quaker Militant: John Greenleaf Whittier," by Albert Mordell.)

The tale of Rabbi Ishmael is preceded by an excerpt from Berachoth about

[Continued on page 25]

# NEWS OF THE MONTH

**T**HE hearings of the Anglo-American Inquiry Committee concluded in London as representatives of five Arab states testified against Jewish immigration to Palestine and a representative of the Communist Party in Britain recommended the termination of the Palestine Mandate and the establishment of an independent Palestine, but not a Jewish State.

Speaking for all the Arab states, Faris el Khoury, president of the Syrian Senate, said that even if other countries of the world open their doors to Jewish refugees, Palestine should still refuse to admit them. "We have taken enough of them," he said.

Asked whether he would oppose Jewish immigration to Palestine even if large scale improvements are made there, including the carrying out of the Lower-milk plan and economic developments which would increase Arab well-being, Khoury replied: "Definitely, yes. I wish to state again that we absolutely reject Jewish immigration. Asked if the Arabs in Palestine are interested in credits, machinery and industrial advancement, he stated: "Not in Jewish hands." He added that the Arab states are also against the partitioning of Palestine.

Philip Piratin, Communist member of Parliament, submitted a memorandum on behalf of his party, stressing that Palestine is not a free country and, therefore, cannot be one of the countries to admit refugees.

The memorandum expressed regret at the fact that little has been done to implement the White Paper's pledge to make Palestine independent. It declared that the Communist Party does not believe that it would be in the interests of refugees to change their citizenship from that of a free country to that of a country with a colonial status. It requested that Palestine be made an independent state where Jews and Arabs will be enabled to live together as equal citizens.

"We reject Zionism, because it denies the possibility of solving the Jewish problem on the basis of equal rights in coun-

tries where Jews live," Piratin said, adding that displaced Jews should be told to seek rehabilitation in their countries of origin, while those who cannot return to their native lands should be admitted to all countries of the world and be made free citizens there."

Questioned whether the Jewish members of the Communist Party hold the same views, Piratin replied he could not ascertain that, but added that some of them would like to see a Jewish National Home in Palestine. Asked how many Jews were in the British Communist Party, Piratin said that his party was not a Jewish organization and that the percentage of Jews belonging to it correspond to their percentage of the general population. There are only two Jews among the thirty members of the party's executive committee, he stated.

☆

MEMBERS of a sub-committee of the Committee toured the ruins of the Warsaw Ghetto, and viewed huge open graves containing the carbonized bodies of martyred Jews.

The committee members, several of whom wept as they stood before the graves, suggested that the ruins be pre-

served intact as evidence of what the Jews suffered in the battle to destroy Nazism. The people in England and America, they said, had no conception of the heroism and sufferings of the Jews.

The sub-committee visited Dr. Emil Sommerstein, chairman of the Central Jewish Committee, who told it that most of the Jews in Poland want to emigrate, because they feel that they are "alone," rather than for economic reasons. Dr. Sommerstein said that he feels that the only solution for the problem of the Jews is creation of their own state in Palestine.

A recommendation that all Jewish refugees be released from DP camps immediately will be made by Bartley Crum, American member of the committee.

Crum said that no matter how much conditions in these camps may be improved in the future, the Jewish survivors of Nazi persecution "will be ruined spiritually and psychologically" if they are not enabled to settle in permanent homes. He stressed, however, that no Jew must be forced to go anywhere against his wishes.

Crum made these statements at the conclusion of a three-day tour of the American zone by a sub-committee of the Anglo-American body, during which virtually 99 percent of the camp residents interviewed declared that they desired to go to Palestine. The sub-committee also saw the results of a vote organized in the camps by the UNRRA, which showed that of 19,311 refugees,

## REPORT ON MOSCOW JEWISH COMMUNITY

**T**HE Soviet Government has granted the Moscow Jewish community permission to print prayer books and religious calendars, B. Z. Goldberg, American Yiddish journalist, disclosed in a published interview in Moscow concerning his impressions of Jewish religious life in the Russian capital.

Goldberg, who is touring the Soviet Union and Poland as a representative of the Committee of Jewish Writers and Artists in the United States, reports that there are fourteen synagogues in Moscow, four in the city proper and ten in the suburbs. The average salary of a rabbi is 1,000 rubles monthly.

Reporting on a visit to one of the synagogues, he said that he found it well

attended, with persons coming not only for prayer, but to study the Mishnah and Talmudic works. Attached to each synagogue, in addition to one or more rabbis, are a ritual slaughterer and several sextons.

The Moscow community council had an income of 2,600,000 rubles in 1945, Goldberg was told by Samuel Chobrutsky, council president, of which it donated 1,000,000 rubles for the reconstruction of communities destroyed by the Germans. The council income is derived from sale of tickets to Holy Day services, donations accompanying the reading of the Holy Scroll and fees for funeral services.



18,702 wanted to go to Palestine, 393 to the United States, 13 to Germany and the remainder elsewhere.

☆

THE Anglo-American committee on Palestine was declared to be without "lawful foundation" in an article appearing in the Moscow periodical, *New Times*, which asked who had given the committee authority to solve the Palestine problem "without the participation of the directly interested parties."

The article quoted Dr. Albert Einstein's statement at the inquiry committee hearings in Washington that the committee was a "smokescreen" covering British policy to excite artificially enmity between Jews and Arabs in Palestine in order to preserve British domination, and added that the future of the Jews in Europe depends not on immigration to Palestine, but on eradication of fascism and racialism.

☆

A DELEGATION headed by Moshe Shertok, chief of the political department of the Jewish Agency, and Isaac Ben-Zvi, president of the Jewish National Council, was informed by High Commissioner Sir Alan Cunningham that he will recommend to London the return of all Jews deported to Eritrea, provided they pledge not to escape from Palestine detention camps.

☆

THE British decision to permit Jewish immigration into Palestine during the period that the Anglo-American inquiry committee is making its investigations will place only slightly more than 1,000 certificates at the disposal of the Jewish Agency, it was revealed.

Announcing that the Agency had agreed to accept the offer of a limited number of certificates, Moshe Shertok, chief of its political department, disclosed that the 1,500-monthly quota will extend for only three months, ending March 15.

After the Palestine Government has made deductions for visaless immigrants who have arrived within recent months, allotted certificates to about 500 Jews expected from Bulgaria this week, and reserved several hundred for distribution through diplomatic channels, only a few hundred more than 1,000 remain for the Agency.

## 120 JEWS RECEIVE STALIN AWARDS

ONE hundred and twenty Jews have been awarded the Stalin Prize for discoveries and work performed in the arts and sciences. They represent twenty percent of those honored.

Among the Jewish scientists honored, engineers are in the majority. A number are noted for development of techniques of building and repairing tanks and planes, as well as other types of armaments, which contributed greatly to the Soviet victory. The prizes varied from 50,000 to 150,000 rubles.

---

THE Hungarian Government's failure to repatriate all Jewish deportees and to return confiscated Jewish property, and its alleged indifference to the existence of anti-Semitism, were condemned at a nationwide conference of Hungarian Jews.

Speakers demanded that unclaimed Jewish properties and goods be used to assist surviving Jews, instead of being allocated to government or political uses. They asked that Jewish property for which there are no claimants be treated differently than property abandoned by fugitive Nazis.

Secretary of State Balogh told the meeting that the Government was aware of the importance of the Jewish problem, but asked patience in face of the immense difficulties facing the authorities. He warned that Jews should not attempt to "monopolize" assistance for themselves, since this might cause a resurgence of anti-Semitism.

☆

AMERICANS who own land in Palestine were warned that their property can be lost to them under the present regulations of the Palestine Government, which provide that persons dwelling on or working uncultivated rural land for twelve consecutive months may receive squatters' rights. The warning was issued by Dr. Abraham Granovsky, director of the Jewish National Fund, who is now on a visit in the United States.

Dr. Granovsky offered the services of the JNF in taking the legal and administrative measures to restore full title to the land, where it has lapsed. He also

suggested that such land could be donated to the JNF, which will utilize it for the settlement of new immigrants and for the general development of the Jewish community.

☆

ZORACH WARHAFTIG, a member of the World Jewish Congress, has departed for Warsaw to join Dr. Samuel Margoshes and Louis Segal, who are now studying the condition of the Jews in Poland on behalf of the Congress.

☆

THE four-day General Assembly of the Council of Jewish Federations and Welfare Funds concluded in Detroit after adopting a resolution calling upon its member organizations to continue a co-ordinated fight on anti-Semitism by supporting the National Community Relations Advisory Council, in which all the major Jewish civic protective groups are represented, in addition to nineteen local Jewish communities.

The "independent list" of candidates for membership on the Council's board of directors, sponsored by a pro-Zionist group, was badly defeated in the elections. All the candidates proposed by the nominations committee of the Council were elected by an overwhelming majority.

---

## KING FAROUK INSISTS ON EATING ZION CHEESE

EGYPT'S King Farouk is breaking the Arab League boycott against Jewish-made goods from Palestine, according to a report from the Co-operative Association of Jewish Agricultural Settlements.

Farouk, it seems, has developed a taste for the cooperative's Roquefort cheese, and when the association halted shipments to his palace, fearing their return by Government agents enforcing the boycott, the King missed his delicacy. Palace purchasing agents contacted the Palestine Government trade representative in Egypt for an explanation of the cheese shortage. After communications were exchanged between the Palestine trade agent and the cooperative, shipments were resumed, and the King is reported enjoying his cheese once again.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Rabbi Lewittes to Discuss Interesting Subject This Friday Night

THIS Friday evening, February 22nd, the sermon will be preached by Rabbi Mordecai H. Lewittes, who has chosen for his theme, "To Bigotry No Sanction—A Message for Washington's Birthday." This is a subject that is particularly effective on this Sabbath when we observe the birthday anniversary of the Father of our Republic, George Washington. We hope that many of our members and friends will be with us at these important services.

Cantor William Sauler will lead the congregational singing and render a musical selection. All members and their friends are cordially invited.

## Advance Notice

AT our late Friday night services on March 1st, our guest preacher will be Mr. Harold Trove, who has just returned from a long stay in Europe as Joint Distribution Committee representative. He visited all the displaced persons camps. His subject will be: "Impressions of Jewish Life in War-Destroyed Europe."

## Parent-Teachers Association of Hebrew School Elects New Officers

A LARGE number of parents attended the Parent Teachers Association meeting of our Hebrew and Sunday Schools, which was held on January 10th. The meeting was opened by Mr. K. Karl Klein, newly elected honorary president of the P. T. A.

Rabbi Israel H. Levinthal stressed the need for stronger cooperation between parent, child and faculty in promoting the interest of the schools.

Short addresses were delivered by Mrs. Isaac Wiener, a former president of the P. T. A., and Rabbi Lewittes, principal of the schools.

Mrs. Hyman Fliegel rendered several vocal selections.

The new officers of the P. T. A. are Mrs. Fannie Buchman, President; Mrs. Bess Altman, Vice-President; Mrs. Tema Klein, Treasurer; Mrs. Elsie Burg, Recording Secretary; and Mrs. Bressman, Corresponding Secretary.

## School News

THE children of the Hebrew School and Sunday School are engaged in collecting foodstuffs and children's items for the Joint Distribution Committee overseas collection.

Sunday School Grade VII, under the direction of Miss Marcus, presented a play called "Out of the Valley of Death."

The sum of \$450.00 was distributed by the Keren Ami of the religious schools to the following funds:

United Jewish Appeal, American Red Cross, Marrano Jews, Yemenite Jews, Braille Institute, Schools for Consumptives (Denver), Jewish Theological Seminary, Children's Village Farm Mizrahi, Masad Hebrew Camp, Hebrew University, Palestine Hebrew Culture Fund, Youth Aliyah, Federation of Jewish Charities, American Fund for Palestine, American Jewish Congress, Red Mogen David, HIAS, Hadassah Child Welfare, ORT, League for Religious Labor, Seminary Publication Fund, Bitzaron, Palestine Symphonic Choir, Seminary Students Relief Fund.

## Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

### Prayer Books

Mr. and Mrs. Morris A. Fishkind, in honor of the Bar Mitzvah of their son, Paul S. Fishkin, on December 21, 1945

The children of Mr. and Mrs. Abraham Ginsburg, in honor of the Golden Wedding Anniversary of Mr. and Mrs. Ginsburg, celebrated January 26, 1946

Mr. and Mrs. Albert Witty, in honor of the marriage of their son, Irwin David, to Miss Jeanne Cole, January 6, 1946

### Library

Mr. and Mrs. Morris Groden  
Louis Parnes

Mr. and Mrs. Samuel Robbins, in memory of their father, Mr. Louis Robbins

## CLUB ACTIVITIES

### Interclub Council

AT the monthly meeting of the Interclub Council tentative plans were formulated for the forthcoming Carnival and Bazaar which will be held sometime in May. The question of the advisability of having interclub social functions were discussed.

### Shomrim

The Shomrim had a full program of athletic activities with basketball occupying the foremost place. In order to aid the Inta-League in their March of Dimes drive they gave up their time in the gymnasium on Saturday, February 2nd, so that a basketball game could be sponsored for the drive. The sum of \$31.40 was turned over to the drive from the Inta-League.

### Tzofim

The Tzofim played basketball games with the Chyennes and Kinips. One of the outstanding topics of discussion at their meeting was "The Labor Situation."

### Maccabees

An outstanding feature of their athletic program was a basketball game with the Royals. The Palestine situation was their main topic for discussion. The club welcomed as their new leader, Mr. Nathan Rose, who is taking Mr. Wiener's place.

### Vivalets

The Vivalets welcomed into their midst a number of new members formerly of the Candlelites. Dancing, games and discussion on current topics featured their meetings.

### Candlelites

The Candlelites are still kept busy with their arts and crafts projects. During the last few meetings they became interested in Palestine dances under the leadership of Miss Mehler, their leader. They are showing fine progress.

### Chamisha O'ser B'shavt

All the clubs had appropriate celebrations of Chamisha O'ser B'shavt.

# APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

APSEL, NATHAN

Res. 534 Powell St.  
Single

BLUMBERG, ALVIN G.

Res. 386 Linden Blvd.  
Bus. Jewelry, 389 5th Ave.  
Single

*Proposed by Joseph N. Blumberg*

DUCKOR, DR. LOUIS

Res. 985 Park Pl.  
Bus. Physician, 1 Nevins St.  
Married

*Proposed by Maurice Bernhardt*

FELDBAUM, SIDNEY

Res. 643 Eastern Pkwy.  
Single

*Proposed by Murry Husid*

FISHBEIN, MILTON

Res. 1512 Union St.  
Bus. Engineering, 136 W. 52nd St.  
Single

FLAMM, MARVIN J.

Res. 834 Park Pl.  
Bus. Export, 699 Nostrand Ave.  
Single

*Proposed by Morton H. Schoenfeld*

GELLAR, DR. ABRAHAM

Res. 1411 Avenue N  
Single

*Proposed by Dr. Harry Bernstein*

GENESON, Miss EDITH

Res. 1384 Carroll St.

GLAZER, LOUIS S.

Res. 629 E. 92nd St.  
Bus. Hardware, 230 Remsen Ave.  
Married

*Proposed by Samuel Miller*

GLAZER, SAM

Res. 588 Midwood St.  
Bus. Hardware, 230 Remsen Ave.  
Single

*Proposed by Samuel Miller*

GOLDEN, Miss MILDRED

Res. 1520 President St.  
*Proposed by Jack Axelrad,*  
*Alex Fruchthandler*

GOLDSTEIN, IRVING

Res. 721 Sackman St.  
Bus. Cabinets, 47 Watkins St.  
Married

*Proposed by William C. Funk*

GORDON, SHLOMO

Res. 1339 Union St.

Bus. Publication, 45 E. 17th St.  
Married

GORODIZ, JOSEPH

Res. 175 Eastern Pkwy.  
Bus. Accountant, 225 Broadway  
Married

*Proposed by Dr. Darwin Hecht*

GREENBERG, BENJAMIN

Res. 197 E. 39th St.  
Bus. Foundations, 38 E. 29th St.  
Married

*Proposed by Center Academy*

GROSS, LOUIS

Res. 615 Montgomery St.  
Bus. Knitgoods, 36 E. 10th St.  
Married

*Proposed by Sidney J. Lipson,*  
*Hyman Abrams*

GROSSMAN, LOUIS

Res. 1922 E. 16th St.  
Bus. Baking, 382 Classon Ave.  
Married

*Proposed by Harry Grossman*

HECHT, Miss ESTHER

Res. 654 Sheffield Ave.

HELLER, WILLIAM

Res. 667 E. 34th St.  
Bus. Electrical, 35 Park Pl.  
Married

*Proposed by Samuel Horlick*

HORWITZ, HAROLD

Res. 472 Crown St.  
Bus. Color, 31 W. 28th St.  
Single

*Proposed by Benjamin Horwitz,*  
*Abe Mann*

HURWITZ, MELVIN

Res. 64 McKibben St.  
Single

*Proposed by George Bayer,*  
*Ira Schneiderman*

KAHN, ARTHUR

Res. 718 St. Mark's Ave.  
Bus. Physiotherapist, Same  
Married

*Proposed by Dr. Milton Levy*

KATZ, IRWIN I.

Res. 959 Park Pl.  
Bus. Shirts, 1220 Broadway  
Single

*Proposed by Samuel Katz*

KAUFMAN, SOL

Res. 760 Montgomery St.

Bus. Shoulder Pads, 41 E. 11th St.  
Married

*Proposed by Frank F. Rose*

KESSNER, BERNARD

Res. 1152 Rogers Ave.  
Bus. Novelties, 308 Utica Ave.  
Married

KORN, IRVING D.

Res. 19 Stoddard Pl.  
Bus. Lawyer, 401 Broadway  
Married

KRISOFF, MAX

Res. 365 Central Ave.  
Bus. Grocer, Same  
Single

*Proposed by Dr. Harry Bernstein*

LEBOWITZ, GEORGE WM.

Res. 795 Eastern Pkwy.  
Bus. Haberdasher, 410 Lexington Ave.  
Married

LEDERER, JOSEPH

Res. 1429 E. 49th St.  
Bus. Brokerage, 40 Exchange Pl.  
Single

*Proposed by Morris Goldstein*

LEVINE, DR. DAVID

Res. 1741 Union St.  
Married  
*Proposed by Milton and Samuel Levine*

LEVITAS, LOUIS

Res. 132 Tehama St.  
Single  
*Proposed by Nathan Levitas,*  
*Leo Karasik*

LEVY, DR. BENJAMIN

Res. 750 St. Mark's Ave.  
Bus. Dentist, Same  
Single

*Proposed by David R. Aaron*

MACKLOWE, JACOB

Res. 275 Sullivan Pl.  
Bus. Retired  
Married

*Proposed by Sidney S. Leonard*

MEISNER, HERBERT

Res. 94 Rockaway Pkwy.  
Bus. Navy Shipyard, Bklyn.  
Single

*Proposed by Samuel Albert*

MOCH, EDWARD S.

Res. 86 E. 43rd St.  
Bus. Tank Linings, 615 E. 12th St.  
Married

*Proposed by Michael Block*



MORGENSTERN, HARRY M.  
Res. 415 Lefferts Ave.  
Bus. Dresses, 110 W. 40th St.  
Married  
*Proposed by* Lewis Serlin,  
Sam Barasch

NAIDICH, LOUIS  
Res. 163 Ocean Ave.  
Bus. Cosmetics, 902 Broadway  
Married  
*Proposed by* Bernard Weissberg

OLANOFF, LOUIS  
Res. 4570a Kings Highway  
Married

OLMSTEAD, SEYMOUR  
Res. 446 Ocean Ave.  
Bus. Attorney, 6 E. 45th St.  
Single  
*Proposed by* Samuel Albert

PREIS, LEONARD  
Res. 1220 43rd St.  
Bus. Provisions, 69 Fulton St.  
Married  
*Proposed by* Harold London

RESNICK, Miss SYLVIA  
Res. 1004 Eastern Pkway.

RICHMAN, SAUL  
Res. 486 Brooklyn Ave.  
Single  
*Proposed by* William Fried

ROSE, Miss LILLIAN  
Res. 1365 Carroll St.

ROSEN, Miss MURIEL  
Res. 500 St. John's Pl.

ROTH, MORRIS  
Res. 1588 President St.  
Bus. Furs, 115 W. 30th St.  
Married  
*Proposed by* Murry Husid

SAGOR, ALBERT L.  
Res. 1700 Albemarle Rd  
Bus. Textiles, 125 E. 59th St.  
Married  
*Proposed by* Center Academy

SATZOW, I. DAVID  
Res. 4524 Avenue I  
Bus. Teacher, 400 Irving Ave.  
Married  
*Proposed by* Center Academy

SCHNEIDER, LARRY  
Res. 1525 Washington Ave.  
Bus. Cabinets, 47 Watkins St.  
Married  
*Proposed by* William C. Funk

SELLEN, MARTIN  
Res. 1159 President St.  
Single  
*Proposed by* Howard Forman

SIDENWORM, DAVID  
Res. 25 Lefferts Ave.  
Bus. Draperies, 22 W. 27th St.  
Single  
*Proposed by* Sol Zaremsky

SIEGEL, HARRY  
Res. 930 Hopkinson Ave.  
Bus. Brokers, 32 Broadway  
Single

SLAVIS, BERNARD  
Res. 1045 St. Johns Pl.  
Bus. Attorney, 26 Court St.  
Single  
*Proposed by* Michael Kahn

STAM, LEO  
Res. 289 Empire Blvd.  
Bus. Optometrist, Same  
Single  
*Proposed by* Jack Albert

THOMPSON, MORTON  
Res. 8919 Avenue A  
Bus. Teacher, Board of Education  
Single  
*Proposed by* Sam Schoenfeld

TOMBAK, HERMAN  
Res. 471 E. 96th St.  
Bus. Jewelry, 17 E. 16th St.  
Single  
*Proposed by* Michael Block

UNGER, NORBERT  
Res. 460 Empire Blvd.  
Bus. Paper, 470 Osborn St.  
Married  
*Proposed by* Charles Safier,  
Irving Gottlieb

WALDMAN, WILLIAM  
Res. 152 Boerum St.  
Bus. Silk, 60 Manhattan Ave.  
Single  
*Proposed by* George Bayer,  
Ira Schneiderman

WEISS, ROBERT  
Res. 560 Lefferts Ave.  
Bus. Dresses, 1375 Broadway  
Single  
*Proposed by* Meyer Pearlman,  
William Silver

YAGID, LESTER  
Res. 1800 Pitkin Ave.  
Bus. Piece Goods, 1375 Broadway  
Single  
*Proposed by* Arthur Rabinowitz

YAGODA, ABRAHAM  
Res. 104 Wilson St.  
Bus. Wire, 75 Grand St.  
Single

YAGODA, MEYER  
Res. 194 Wilson St.  
Single

The following have applied for rein-  
statement:

HURWITZ, DR. IRVING A.  
Res. 361 Eastern Pkway.  
Bus. Dentist, Same  
Married

*Proposed by* William Iser  
HURWITZ, IRVING  
Res. 240 Crown St.  
Bus. Coats, 500 7th Ave.  
Married  
*Proposed by* Jacob Hurwitz

LEVENSON, HOWARD  
Res. 853 Empire Blvd.  
Bus. Cheesecloth, 492 Watkins St.  
Single

POGUL, HERMAN M.  
Res. 3491 Bedford Ave.  
Bus. Attorney, 45 Monroe Pl.  
Married  
*Proposed by* Sidney Leonard,  
Joseph Goldberg

SCHENMAN, IRVING  
Res. 1444 Park Pl.  
Bus. Lawyer  
Single  
*Proposed by* Samuel Albert

## ADDITIONAL APPLICATIONS

ASEN, DR. EMANUEL  
Res. 201 Crown St.  
Bus. Dentist, 423 Grand St.  
Single  
*Proposed by* Joseph Goldberg

HOROWITZ, DR. A. DAVID  
Res. 483 Brooklyn Ave.  
Bus. Dentist, 853 Broadway  
Married  
*Proposed by* Irving S. Horowitz,  
Frank Schaeffer

MASLOW, LOUIS W.  
Res. 789 St. Marks Ave.  
Bus. Children's Coats, 520 8th Ave.  
Married  
*Proposed by* Frank Schaeffer

MAURICE BERNHARDT,  
*Chairman, Membership Committee*

## Congratulations

Our heartiest congratulations and best wishes are extended to the following:

Mrs. Louis N. Jaffe of 1335 Carroll Street on the marriage of her son, Mr. Harold L. Jaffe, to Miss Patricia Handler of Cleveland, Ohio, on February 10th.

Mr. and Mrs. Charles Safier of 362 Crown Street on the occasion of the marriage of their daughter, Rita, to Mr. Marcus Werther, which was held at the Center on February 17th.

## NOTABLE ADDITIONS TO CENTER LIBRARY

**T**HE following outstanding books are now in the library of the Brooklyn Jewish Center, available for reference only:

- Phaedon of Moses Mendelsohn translated into English, printed in 1789.
- The Soncino Translation of the Talmud (24 books), the orders Moed, Nashim and Nezikin.
- The Soncino Translation of Midrash Rabbah (10 books).
- The Soncino Translation of The Zohar (5 books).
- The Legends of the Jews of Prof. L. Ginsberg (7 books).
- The Pentateuch with English Translation of Rashi (5 books).
- Mandelkern's Concordance (large size).
- The King's General—D. duMaurier
- Creative Judaism—Ira Eisenstein
- Arch of Triumph—Erich M. Remarque
- A Picture of History of Russia—John Stuart Martin
- Before the Sun Goes Down—Elizabeth Metzger Howard
- Letters from the Desert—Moshe Mosen-sen.
- Masecheth Zichrinoth (Memoirs of Prof. Chernowitz).
- Mebo Ha'Talmud—Baba Kama—Rabbi Israel Porath.
- Sepher Abraham Goldberg.
- American Folklore—B. A. Botkin.
- Lay My Burden Down—B. A. Bodkin.
- Conservative Judaism—Rabbi Robert Gordis.
- A Partisan Guide to the Jewish Problem—Rabbi Milton Steinberg.
- Practical Cogitator—Curtis and Green-stet.
- Aboth d'Rabbi Nathan (Republished)—
- Ben Jehuda's Hebrew Dictionary (Hebrew definitions) (9 books).
- Ozar Israel (Hebrew Encyclopedia) (10 volumes).
- Graetz's History of the Jews in English (6 volumes), a number of sets.
- Graetz's History of the Jews (in Hebrew) (10 books), 2 sets.
- Graetz's History of the Jews (in Yiddish) (7 volumes).
- Another edition of Graetz's History of the Jews in Yiddish (2 volumes).
- Jewish Encyclopedia (12 volumes), 2 sets.
- A Century of Jewish Life—Ismar Elbogen.
- The Universal Jewish Encyclopedia (10 volumes).
- In the Blazing Light—Max White
- Ciano's Diary—Gleano Crano
- Father & Sons—Ivan Turgenyev
- Road to the Ocean—Leonid Leonov
- The Short Novels of Dostoevsky
- The Short Stories of Henry James
- Prof. Solomon Schechter.
- Day and Nights—Konstantine Simonow.
- Europe in Revolution—John Scott.
- American Place in the World.
- Jewish Youth at War—Isaac E. Rontsch.
- Focus, A Novel—Arthur Miller.
- Men, Mind and Power—Dr. David Abrahamson.
- A Nation of Nations—Louis Adamic.
- The Cossacks—Maurice Windus.
- An Encyclopedia of Religion—V. Fern.
- The Age of Jackson—Arthur M. Schlesinger, Jr.
- The Bible and the Common Reader—Mary Chase.
- One God—Florence M. Fitch.

### Sabbath Services

KINDLING of candles at 5:12 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha "Ki Tisa," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 5:00 P.M. sharp. All are welcome.

Mincha services at 4:30.

### Daily Services

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 5:15.

### Young Folks League News

A JOINT get-together with Union Temple has been arranged for February 26th, and a dancing-good-time should be had by all. Our guest, Miss Marcelle Besdine, will give rhumba instruction for those who wish it. What's more—a round

or two of square dances will be called... so, swing your partner down to the Center about 8:30 next Tuesday evening, February 26th. Refreshments will be served. Invitation extended to members only!

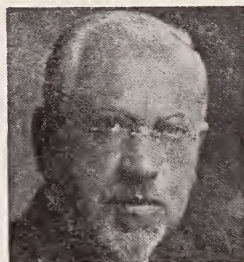
## FORUM LECTURES

NEXT LECTURE

Monday Evening, March 4th  
at 8:30 o'clock

Prof.  
**MORDECAI M. KAPLAN**

Professor of Homiletics, Jewish Theological Seminary; Founder and Leader, Society for the Advancement of Judaism; Author of "Judaism as a Civilization," etc.



SUBJECT:

"Traditional Judaism and Its  
Reinterpretation"

Monday Evening, March 18th

Col.  
**BERNARD BERNSTEIN**

Financial Advisor to General Eisenhower.  
Director of the Division of Investigation  
of Cartels and External Assets with mili-  
tary government in Germany

SUBJECT:

"The Menace of Germany"

Monday Evening, April 1st  
Concluding lecture of the season

**MISS FANNIE HURST**

# ANNUAL REPORT OF THE BROOKLYN JEWISH CENTER FOR THE YEAR 1945

BY THE PRESIDENT, JUDGE EMANUEL GREENBERG

*Delivered at the Annual Meeting of the Center on January 31, 1946*

IN welcoming you to this, the 27th annual meeting of the Brooklyn Jewish Center, it is my duty and privilege to present a report on the progress made by our institution during the past year.

First, however, we should offer our prayer of thanksgiving that we were permitted to see the day when hostilities would end, and when we could truly rejoice in a complete victory over the Nazi and Fascist would-be conquerors of the world. We are now living through a period of adjustment from war to peace, and we pray that we shall soon see the fulfillment of our expectations of a world without strife and bloodshed, in which justice, equality and liberty shall prevail for all mankind, including our own long-martyred people.

The year 1945 was one of continued progress in all our departments. The greatest success was in the exceptionally large increase in membership. We began the year with a membership of 1,386. We lost 107 through resignations, members dropped from rolls and deceased. The enrollment for 1945 was 526. On December 31st we had a membership of 1,805 (1,394 married and 411 single), a net increase of 419 members during the year. We now have the largest membership in the history of the Brooklyn Jewish Center—in fact, the largest possessed by any institution of its kind in the country. An influx of so many members brings many problems. While our membership has grown beyond our most optimistic expectation, the facilities of our building have not expanded proportionately. There were some among us who felt that we ought to place a limitation on our membership. A committee was appointed to study the problem, and after due deliberation by it and by the Board of Trustees, we felt that no religious institution is justified in denying membership to anyone of good moral character who seeks its affiliation. We therefore continued enrollment and we welcome the new members to our family and hope

that they will find warm friendship within the walls of this great institution and that they will participate actively in all that the Center offers to its members.

\*

Our schools have suffered most from the crowded conditions prevailing in our building. For years we have been pleading and begging parents to enroll their children in our schools. At times we felt that all our appeals were in vain. The war brought about a renewed spirit of Jewish consciousness, and parents now do want their sons and daughters to know more about their religion and the history of their people. But regretfully we find that we are not prepared to meet the demand. Twenty-five years ago we built a school to accommodate a few hundred children. Only six classrooms were provided for that purpose. They were used by the Hebrew School, and for a time the accommodations were sufficient. The Hebrew School is now twice the size, having a registration of 300 boys and girls, and the rooms are so crowded that there is hardly any space to move about. In later years, two new schools were added—the Sunday School and the Center Academy. The Sunday School registration is 300. To accommodate this additional large group of children we utilize every nook and corner in the building—the Social rooms, the Prayer Room, the Academy and occasionally even the Balcony of the Synagogue. The Center Academy with a registration of 200 pupils is a progressive day School for Hebrew and Secular instruction. The children leave the school at 3:15, so between that time and 4 o'clock, when the Hebrew School begins its sessions, the floor becomes a veritable madhouse because of the necessary rearrangements of chairs and desks to meet the needs of the afternoon session of the Hebrew School. In the evening these same classrooms must be used again for the Institute of Jewish Studies for Adults. It is obvious that a classroom designed for use by children is not the most appropriate one for adults.

The same process of reconversion goes on when these so much used and abused classrooms must be utilized again as meeting places for clubs consisting of boys and girls of all ages. This is necessary because no club rooms of any kind were provided for in the original plans of the building.

I have stressed this deplorable situation in order that you may have some conception of what we are up against in our endeavor to give Hebrew Education to about 800 children where there is room for only about 150. We could have even more pupils in our schools, if additional accommodations were available. All our schools had to turn away children whose parents were eager to enroll them, and a waiting list was created in the hope that we might be able to give these youngsters the advantage of our educational facilities.

\*

It was primarily this lack of accommodations in our schools that led us to the plan for the erection of an Educational Institute adjoining the Center building. I stressed this dire need for expansion in my last two annual reports. The situation became so, that following the recommendations of the Survey Committee, the matter was discussed in detail at a joint meeting of the Board of Trustees and the Governing Board held in March. This meeting was attended by more members than at any other meeting in recent years. It was then resolved that the Brooklyn Jewish Center undertake the construction of an Educational building, and for that purpose authorized the launching of a campaign to raise the sum of \$250,000.00. It was definitely agreed that no commitments should be made until the amount sought should have been raised, and that no mortgage be placed on the new structure or our present building. In other words, we shall spend only as much as will be realized from this campaign. Pending the erection of this building the boards authorized the purchase of two houses on



Lincoln Place adjoining the present Center Academy Annex, which has already been accomplished.

The new Educational Institute, it is planned, will contain eighteen classrooms for the accommodation of all our schools and a school auditorium seating about 300, fully equipped for motion pictures, theatrical productions, etc. A kitchen and dining room will be provided for the use of the schools and clubs, and, if possible, for a Sunday restaurant for the accommodation of our members and their families.

All other departments functioned uninterruptedly during the year. The Religious Services on the Sabbath, holidays and the late Friday evening were well attended. Following a recommendation by the Sunday Committee, a Ritual Committee was recently appointed to augment the regular Religious Service Committee. This new committee will, I am confident, help to improve still further the beauty of our services. The Junior Congregation services during the past High Holy Days were greatly improved and left a splendid impression on our youthful congregants.

The Social events during the year were most successful, and contributed to the promotion of sociability among our members. The Physical Training Department had its largest attendance in the history of the Center. This was due, of course, to the fact that we enrolled so many new members during the year. Our Educational Departments, the Monday evening Forum and Round Table Discussion Group, the Institute of Jewish Studies for Adults, and the Library Department have all rendered useful and valuable services to our membership and the community. Our monthly publication, the *Brooklyn Jewish Center Review*, has achieved an enviable position in the field of Anglo-Jewish journalism, and has received commendation from many notables.

During the past year we have made many important and necessary improvements in the building. Some of these renovations were ordered by the Building Department; other repairs were found most essential in order to keep the building in proper and useful condition. The House Committee, headed by our indefatigable Mr. Hyman Aaron, informs us,

now that building materials and equipment are expected to become more available, that additional improvements will have to be made in the near future.

The Sisterhood had a busy and successful season. Their meetings have contributed greatly toward interesting the women in the work of our institution. The Sisterhood has been energetic in conducting War Bond drives, in Red Cross work, and in helping numerous philanthropic and educational causes.

With the war over, more and more of our boys are returning back to their homes. We extend to them a cordial welcome and hope that they will adjust themselves speedily to civilian life. We have appointed a special committee on the Returning Veterans. This Committee made a number of recommendations which were approved by our Board. We are anxious to have our service men take their proper places in Jewish life and, with that in mind, we are offering them reductions in fees charged for membership in the Center.

Financially the Center has been greatly improved, as evidenced by the annual financial statement to be rendered by our Treasurer. This is due primarily to the elimination of our mortgage indebtedness, and to the increased income from membership and from several of the departments.

The progress we have made would not have been possible had it not been for the loyal and unstinted cooperation I have received from my fellow officers, Messrs. Max Herzfeld, Hyman Aaron, Maurice Bernhardt and David Goodstein, the members of the Board of Trustees, the Governing Board, the chairmen and members of the various committees, as well as from the membership at large. I am deeply grateful to all of them. I am also indebted to officers and members of the Sisterhood for their active endeavors in behalf of our Center.

My thanks and appreciation are extended to our beloved and esteemed Rabbi Levinthal for his spiritual guidance, his wholehearted devotion to the welfare of the Center, and to his wise leadership. Similarly I want to express my gratitude to Rabbi Mordecai Lewittes, for his su-

pervision of our Schools, Junior Congregation, and club activities; to Dr. Elias Rabinowitz, the librarian of the Center; to our new Cantor, Rev. William Sauler, to our Sexton, Rev. Meyer Rogoff and to all members of our various staffs. And last but not least to our executive director, Mr. Joseph Goldberg, who during a most trying period in his life, has stood by the helm and has given to the Center that same measure of unselfish devotion this year as he had at all times in the past.

While noting our accomplishments of the past year, I can hardly overlook the fact, that even though our financial obligations have been liquidated, we still have a huge debt to satisfy. The formerly flourishing and vigorous Jewish community of the European Continent no longer exists, and the remaining Jews, broken in body and soul, are no longer able to make possible a Jewish survival. Our debt to those millions who have made the supreme sacrifice is a huge one; we must not merely live by the Torah but we must perpetuate it, its principles, its ideals and its teachings, so that Judaism may continue forever as a powerful instrument of righteous living. I cannot too strongly emphasize this and apply this thought to our present plans to build the Educational Institute of the Center.

It is with that spirit, and motivated by a fervent desire to repay so important a debt, that we must do our utmost as quickly as possible, to raise the money necessary to realize our plans. Numerically, spiritually and economically, we are well equipped, and all we require now is the will to provide the much needed facilities.

We have the potentialities for accomplishing what is expected of us. If we are equal to this task, we shall thus become one of the "builders of Jewish survival."

This year was a glorious one in the life of the Brooklyn Jewish Center, and a momentous one in the history of the world. But the year ahead of us presents golden opportunities for even greater accomplishments. We have it in our power to fashion a better world out of the ruins of today,—and so let us all do our part.

## SUMMARY OF RELIGIOUS AND SOCIAL EVENTS FOR 1945

### FRIDAY NIGHT LECTURES AND SERVICES

"The Problem of Germany and a Lasting Peace"—Rabbi Mordecai H. Lewittes—Jan. 5th.

"What the World Yearns For—Speech That is Sacred"—Dr. Levinthal—Jan. 12th.

"The Coming Clash for Democracy"—Rabbi J. X. Cohen—Jan. 19th.

"When They See War"—Chaplain Aaron Blumenthal—Jan. 26th.

"Religious Ceremonialism—Can It Be Dispensed With"—Dr. Levinthal—Feb. 2nd.

"The Jew and the Post War World"—Rabbi Mordecai H. Lewittes—Feb. 9th.

"Tensions and Conflict in Jewish Life"—Rabbi Herman Pollack—Feb. 16th.

"What Shall Be Done With Defeated Germany"—A Pre Purim sermon—Rabbi Levinthal—Feb. 23rd.

"The Role of Conservative Judaism"—Rabbi Mordecai H. Lewittes—Mar. 2nd.

"Slavery in Freedom"—Rev. Jacob A. Karp—Mar. 9th.

"Is the Jew to Remain the Forgotten Ally"—Dr. Levinthal—Mar. 16th.

"The Prayer Book—Its History, Its Philosophy and Its Relevancy for Our Day"—Dr. Levinthal—Oct. 19th.

"A Chaplain's Saga in the Armed Forces"—Lt. Comm. Joshua Goldberg—Oct. 26th.

"Balfour or Ibn Saud—Who Voices the Conscience of Humanity"—Dr. Levinthal—Nov. 2nd.

"Who Are the Anti-Zionists?"—Rabbi Arthur J. Lelyveld—Nov. 9th.

"A Guide for a Troubled World"—Rabbi Mordecai H. Lewittes—Nov. 16th.

"The Jewish Farmer in the United States"—Dr. Edward A. Goodwin—Nov. 23rd.

"The Cruse of Oil in the Chanukah Tale—and the Story of Oil After the Victory"—Dr. Levinthal—Nov. 30th.

"The Story of Some Fascinating Jewish Books"—Rabbi Emanuel Green—Dec. 7th.

"Earth and High Heaven—Is It the Answer to the Problem of Inter-marriage?"—Dr. Levinthal—Dec. 14th.

"An Evening With Peretz—Tribute to a Great Jewish Author"—Rabbi Mordecai H. Lewittes—Dec. 21st.

Special College Student's Service—"Judaism's Appeal to Our Youth Today"—Mr. Howard Levine and Mr. Kassel Abelson—Dec. 28th.

### HOLIDAY SERVICES

Purim Services—Reading of the Megillah—Feb. 26th.

Passover Sedorim—Mar. 28th and 29th.

First Days of Passover—Dr. Levinthal, speaker—Mar. 29th and 30th.

Concluding Days of Passover—Dr. Levinthal and Rabbi Mordecai H. Lewittes, speakers—April 4th and 5th.

Special Memorial Services for the late President Franklin D. Roosevelt—April 14th.

Shevuoth Services—followed by Consecration Services—May 18th.

Shevuoth Services—2nd Day—Dr. Louis I. Newman, Rabbi of Congregation Rodeph Shalom of New York, Cantor Tucker officiated on both days.

Special V-E Day Services—Rabbi Levinthal, speaker—Cantor Tucker officiated—May 8th.

Special Baccalaureate Sermon for all Center Graduates—Dr. Levinthal—June 2nd.

Rosh Hashonah Services—Dr. Levinthal, speaker—"And It Was After the Plague"—Sept. 8th. Cantor William Sauler officiated throughout the holidays.

Second Day of Rosh Hashonah—Dr. Levinthal on "How A New World Must Be Built"—Sept. 9th.

Rosh Hashonah Services in the Auditorium—Rev. Max Hoeflich, officiating.

Kol Nidre Services—Dr. Levinthal on "The World's Challenge to Religion"—Sept. 16th.

Yom Kippur Services—Dr. Levinthal on "What of the Future of Judaism in America"—Sept. 17th.

Yom Kippur Services in the Auditorium, Rev. Max Hoeflich, officiating.

Succoth Services—Dr. Levinthal, speaker—Sept. 22nd. Rabbi Mordecai H. Lewittes, speaker—Sept. 23rd.

Concluding Succoth Services—Sept. 29th and 30th.

### MONDAY NIGHT FORUMS

Pierre Van Paassen—"The Strange Attitude of America and Britain Toward the Jewish Commonwealth"—Jan. 8th.

Stanley Ross—"The Truth About the Argentine—United States Situation"—Jan. 15th.

Dorothy Fuldheim—"World Affairs from the American Viewpoint"—Jan. 22nd.

Alexander Uhl—"Eye Witness Reports from the Western Fronts"—Jan. 29th.

Symposium—"What Shall Be the Policy of the Allies in Liberated Countries"—Dean Alfange, Dr. Herman Finer, Miss Rose Maurer—Feb. 5th.

Symposium—"Universal Military Training After the War"—Hon. Emanuel Celler, Maj. Paul C. Raborg—Feb. 19th.

Lisa Sergio—"The Big Three and the Peace"—Feb. 26th.

Arthur Garfield Hays—"Does This War and the Ensuing Peace Threaten Personal Freedom"—Mar. 5th.

Dorothy Thompson—"Our World Today"—Oct. 29th.

Samuel L. M. Barlow—"Argentina and Inter-American Relations"—Nov. 12th.

Symposium—"Can the 'Big Three' Maintain Permanent Peace"—Eleanor Wilson McAdoo, Sir Norman Angell, Capt. Sergei Kournakoff—Nov. 26th.

Dorothy Fuldheim—"Washington, Moscow and the World Between"—Dec. 10th.

### ROUND TABLE DISCUSSION GROUPS

Discussion of Henry A. Wallace's "Sixty Million Jobs"—Harry Cooper, Max Herzfeld, Samuel L. Hoffman and Harry Blickstein—Nov. 5th.

Discussion of "Universal Military Training"—Col. Hyman I. Teperson, Dr. Irving L. Cohen, Harry Cooper—Dec. 3rd.

### YIDDISH LECTURES AND ENTERTAINMENT

An Evening of Yiddish Humor, Song and Poetry—arranged in honor of Jacob Marinoff—Feb. 12th.

Concert of Jewish Music—Hazomir Choral Society, Zavel Zilberstein, Leader—Cantor William Sauler, Soloist—Nov. 19th.

## VISITING CANTORS

The following visiting Cantors officiated at Sabbath services during Cantor Rubin Tucker's leave of absence:

Cantor Isidor Savitt—Jan. 6th.  
Rev. Leibel Treiner—Jan. 27th.  
Rev. Berele Chagy—Feb. 3rd.  
Cantor Saul Kirschenbaum—Feb. 10th.  
Cantor Irving Rogoff—Feb. 17th.  
Cantor Boris Schiffman—Feb. 24th.  
Rev. David M. Brodsky—March 3rd.  
Cantor Edgar Mills—April 14th.  
Cantor William Sauler—May 5th.

## LECTURE COURSES

### "Marriage and Family Planning in the Post-War World"

"Will Inter-marriage Increase After the War"—Dr. Sidney E. Goldstein; "Psychological Problems of Children During War Time"—Dr. Marvin L. Blumberg—Mar. 12th.

"The Problems of Adolescent Girls"—Prof. Beatrice Konheim; "The Returning Soldier and His Family"—Chaplain Solomon Cherniak—Mar. 19th.

"Juvenile Delinquency in the Post-War World"—Dr. Jacob A. Goldberg; "The Problems of Youth in War Time"—Rabbi Edward Klein—Mar. 26th.

## SISTERHOOD ACTIVITIES

Jan. 10th—Installation of Officers—Social and Musical Program.

Feb. 5th—Monthly Meeting—Discussion of current plays by Mrs. Helen G. Metzler—Review of course on Jewish History and Religion taught at the Center given by Mrs. A. H. Zirn.

Mar. 6th—Sisterhood participation in "Home Day" at the Hotel St. George.

Mar. 12th—Monthly Meeting—Dramatization of several original scripts by Florence Schall—Musical program by Lucille Blackton, Concert Singer.

Apr. 9th—Monthly Meeting—Analysis of book "Germany's Stepchildren" by Mrs. Naomi Finkelstein.

Apr. 24th—Dedication of plaque to Sisterhood by Brooklyn Hebrew Home and Hospital for Aged at Home Building.

Apr. 25th—Theatre Party—"Firebrand of Florence" at the Alvin Theatre.

May 2nd—Sisterhood participation in "Jewish Day for the Blind" at the St. George Hotel.

May 14th—Monthly Meeting—Mother's Day program—Mrs. Ethel

Elfenbein, Concert Pianist—Dramatic presentations by Sonny Dressner—Mother-Daughter Tribute by Mrs. Morton Klinghoffer.

Oct. 8th—Monthly Meeting—Miss Sylvia Rosenberg, Violinist, accompanied by Miss Irene Rosenberg at the piano.

Oct. 24th—Mother-Daughter Victory Luncheon.

Nov. 12th—Monthly Meeting—Miss Selma Burnett Snyder, Dramatist, in "Memoirs of My People."

Dec. 10th—Monthly Meeting—Nomination and Election of officers—Concert by Edythe Heller, Lyric Soprano, accompanied by Lilyan Drucker at the piano.

## YOUNG FOLKS LEAGUE

Meeting—Piano Recital by Miss Anita Weinberg—Social Hour and Dancing—Jan. 23rd.

Meeting—Movie Short "Meet the Army" shown by the Roosevelt WAC Group—Social Hour and Dancing—Feb. 20th.

Meeting—Quiz Contest—Social Hour and Dancing—Mar. 20th.

Passover Dance and Party—April 1st.

Meeting—Social Hour and Dancing—April 10th.

Meeting—Panel Discussion—"The Problems Confronting the San Francisco Conference"—Louis J. Gribetz and Hon. Wm. I. Siegel, Speakers. Social—Apr. 24th.

Meeting—Social Hour and Dancing—May 8th.

Meeting—Latin-American Dances by Olga and Pedro—Social Hour—May 22nd.

Decoration Day Party—May 29th.  
First Roof Dance of Spring Season—June 5th.

Roof Dance—July 3rd.

Roof Dance—July 24th.

Yom Kippur Night Dance—Sept. 17th.

Meeting—Formulation of plans for new season—Social Hour and Dancing—Oct. 9th.

Meeting—Quiz Contest—Social Hour and Dancing—Oct. 23rd.

Dramatic Group—First Meeting—Nov. 1st—meetings every Thursday night.

Cocktail Party—Election Returns—Social Hour and Dancing—Nov. 6th.

Chanukah Party—Social Hour and Dancing—Dec. 4th.

Meeting—Program of Entertainment and Social Hour—Dec. 18th.

## PHYSICAL TRAINING COMMITTEE

*Basketball Games at the Center Court*

B.J.C. vs. United States Marines—Dec. 23rd.

B.J.C. vs. Workman's Circle—Dec. 30th.

## JUNIOR ACTIVITIES

Discussion and Open Forum on Anti-Semitism—Inta League Boys and Girls—Jan. 13th.

Participation in gymnasium program—Vivalets and Candle-Lites—Jan. 13th.

Quiz Program—Inta League Boys and Girls—Jan. 20th.

Moving Picture Party—Vivalets and Candle-Lites—Jan. 20th.

Discussion on "Should We Have Compulsory Military Training After the War"—Tzofim—Jan. 20th.

Discussion on "Holidays"—Maccabees—Jan. 20th.

Rachel Judeans—New club for girls from 9 to 11—Organized Jan. 21st.

Joint Chamisha O'ser B'shvat celebration of all Junior Clubs—Jan. 27th.

Annual Purim Carnival—all Junior Clubs—March 3rd.

Trip to Planetarium—Rachel Judeans—March 4th.

Impressive Memorial Service for the late President Franklin D. Roosevelt—Inta League Clubs—April 14th.

Bazaar to raise funds for United Jewish Appeal—Inta League Boys and Girls—April 28th.

Lag B'Omer Athletic Meet—Tzofim, Maccabees and Shomrim—May 5th.

Movies dedicated to 7th War Bond Drive—Inta League—May 5th.

Closing Party—Candle-Lites—May 19th.

Closing Party—Vivalets—May 26th.

Junior League reorganized—First meeting December 6th.

Trip to N.B.C. Studios—Rachel Judean Girls Club—Dec. 9th.

## CENTER CLUBS

YOUNG FOLKS' LEAGUE—Unmarried Center members as well as children of members, males over 21 years and females over 18 years.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.



**JUNIOR LEAGUE**—Boys 17-20. Girls 16-19. Meets every Thursday night. Chas. Rubenstein, Leader.

**INTA-LEAGUE BOYS**—Boys in junior and senior years of high school. Cultural athletic and social program. Meets every Saturday night. Arthur Safier, Leader.

**INTA-LEAGUE GIRLS**—Girls in high school. Cultural and social program. Meets every Saturday night. Rita Safier, Leader.

**A.Z.A.**—Boys 14 to 21. Social and Jewish program. Meets Sunday evenings.

**SHOMRIM**—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night. Jacob Grumet, Leader.

**VIVALETS**—Girls in the upper grades. Young Judean and social program. Meets every Saturday night. Miriam Zahl, Leader.

**TZOZIM AND MACCABEES**—Boys in elementary school. Young Judean and athletic program. Meets every Saturday night. Max Cohen, Leader.

**CANDLE-LITES**—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night. Jean Mehler, Leader.

**RACHEL JUDEANS**—Girls in middle grades of elementary school. Muriel Goldberg, Leader.

Boy Scout and Girl Scout Troops.  
Junior Club Supervisor—Leo Shpall.  
Senior Club Supervisor—Irvin Rubin.  
Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

#### MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting—Election and Installation—Entertainment by Miss Selma Kaye—Jan. 25th.

Membership Social—Joe Martin—Carlton King and Company—Feb. 21st.

Membership Social—Naomi Aleh-Leaf—Miss Gloria Perkins—Apr. 1st.

Membership Social—Cantor Tucker—Johnny Burke—Perele Feig—May 23rd.

Membership Social—Samuel Levenson, Jewish Humorist, and Frank Borden, Singer—Sept. 27th.

Membership Social—Paul Benson, and Ross McLean, Baritone—Oct. 25th.

Election Night Card and Mah Jongg Party—Election Returns—Nov. 6th.

Membership Social—Sarah Osnath

Halevi and Cantor William Sauler in a Chanukah program—Dec. 5th.

New Year's Eve Victory Dinner and Dance—Dec. 31st.

#### RECORD OF BAR MITZVAHS

Richard Eli Klein, son of Mrs. Beatrice N. Klein—Jan. 6th.

Stewart Fay, son of Mr. and Mrs. Charles Fay—Jan. 20th.

Herbert Schulman, son of Mr. and Mrs. Samuel Schulman—Feb. 17th.

H. Willard Zeitz, son of Mr. and Mrs. Harry Zeitz—Mar. 17th.

Jay E. Wagner, son of Mr. and Mrs. Murray E. Wagner—Mar. 24th.

Lawrence Rothman, son of Mr. and Mrs. Max Rothman—Apr. 7th.

Thomas Kraner, son of Mr. and Mrs. Ira Kraner—Apr. 28th.

Leo Joshua Skir, son of Dr. and Mrs. Isaac Skir—Apr. 28th.

Edmund Wolk, son of Mr. and Mrs. Frank Wolk—May 7th.

Daniel Tatkon, son of Mr. and Mrs. Herman Tatkon—May 12th.

Martin Marks, son of Mr. and Mrs. Clarence Marks—May 12th.

Joseph Buchman, son of Mrs. Fanny Buchman—May 26th.

Samuel Weinstein, son of Mr. and Mrs. Abraham Weinstein—June 2nd.

Allen and Martin Wesley, twin sons of Dr. and Mrs. Harry B. Wesley—June 9th.

Donald H. Forst, son of Mr. and Mrs. Emanuel H. Forst—June 16th.

Donald Fabricant, son of Mr. and Mrs. Philip Fabricant—June 16th.

Donald Swirnow, son of Mr. and Mrs. Irving Swirnow—June 23rd.

Carl Silverman, son of Mr. and Mrs. Samuel Silverman—June 30th.

Edward Goldfarb, son of Mr. and Mrs. Bernard Goldfarb—June 30th.

Robert Rubin, son of Mr. Harry Rubin—Oct. 6th.

Theodore R. Lerner, son of Dr. and Mrs. Meyer Lerner—Oct. 13th.

Burton Garber, son of Dr. and Mrs. Louis N. Garber—Oct. 20th.

Gerald A. Kaiser, son of Dr. and Mrs. Harry Kaiser—Nov. 17th.

Richard Lloyd Chalkin, son of Mr. and Mrs. Irving Chalkin—Nov. 24th.

Stewart Jay Silver, son of Mr. and Mrs. Irving Silver—Dec. 1st.

Herman Norman Fishman, son of Mr. and Mrs. David M. Fishman—Dec. 1st.

Robert J. Samuels, son of Mr. and Mrs. Louis H. Samuels—Dec. 22nd.

Lawrence Marvel, son of Mr. and Mrs. Moe Marvel—Dec. 29th.

Stephen R. Sharkey, son of Mr. and Mrs. Alexander Sharkey—Dec. 29th.

#### CENTER ACADEMY EVENTS FOR 1945

Jan. 8th—Child Guidance group under direction of Mrs. Sophia Soskin—first meeting of the year on January 8, 1945.

Jan. 17th—P.T.A. Meeting—Miss Irene Bush, speaker; topic, "The Aims and Philosophy of the Hebrew Department."

Feb. 14th—General Meeting of the P.T.A.

Mar. 25th—Opening of the Second Annual Exhibition of Children's Art Work in the Education Hall of the American Museum. Center Academy art work on exhibit.

Mar. 12th—Center Academy parents open campaign for United Jewish Appeal.

Mar. 23rd—Children conduct "Seder".

Apr. 16th—Sixth Grade sponsors clothing campaign for UNRRA.

Apr. 27th—Seventh Grade holds bazaar for Red Cross.

May 2nd—P.T.A. Meeting.

June 13th—Graduation.

Sept. 24th—Opening date of Center Academy for new school year.

Oct. 24th—Meeting of Kindergarten and First Grade parents.

Oct. 31st—Meeting of Grade 4 and 6 parents.

Nov. 1st—Opening date for visiting in Center Academy.

Nov. 7th—Meeting of Grade 2 and 3 parents.

Nov. 13th—Meeting of Grade 7 and 8 parents.

Nov. 14th—P.T.A. meeting welcoming new parents. Mrs. Sophia Soskin and Miss Irene Bush speak on the philosophy and goals of the school.

Nov. 14th—Fourth Grade Bondadiers open Victory Loan Bond Drive.

Dec. 7th—Center Academy opens campaign for musical instruments for Palestine.

Dec. 14th—Center Academy opens campaign for Building Fund Drive.

#### HEBREW AND SUNDAY SCHOOL ACTIVITIES

Jan. 18th—P.T.A. Meeting—Rabbi Mordecai H. Lewittes, speaker.

Jan. 28th—Hamishaasav B'shvat entertainment.

Jan. 29th—Distribution of fruits for Hamishaasav B'shvat.

Feb. 22nd—City-wide assembly at Hunter College in which delegates of Hebrew school took part.

Feb. 25th—Purim entertainment. Palestinian motion pictures shown by Mr. Edelheit.

Feb. 26th—Reading of the Megillah for students of both schools.

Mar. 3rd—Club carnival.

Mar. 8th—P.T.A. Meeting—Palestinian pictures shown by Mr. Edelheit.

Mar. 21st—Model Seder.

Apr. 15th—Roosevelt Memorial Assembly.

Apr. 19th—P.T.A. Meeting—Mr. Leo Shpall, speaker.

Apr. 29th—Lag B'Omer outing at Prospect Park for Sunday School.

May 5th—Lag B'Omer outing at Prospect Park for Hebrew School.

May 6th—V. E. Day Assembly.

June 10th—Sunday School Graduation.

June 17th—Hebrew School Graduation.

June 27th—Closing of Hebrew School.

Sept. 4th and 5th—Reopening of Hebrew School.

Sept. 29th—Simcoth Torah procession for students of both schools.

Nov. 18th—J.N.F. Drive—\$360. collected.

Dec. 9th—Hadassah Child Welfare Drive—\$52.50 collected.

Dec. 10th—P.T.A. Meeting—Miss Frieda Weitzman, anthropologist, speaker.

## INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Mrs. Jean Serbin-Beder, Instructor.

Hebrew B—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew C—Every Thursday at 8 P.M., Miss Ethel Barbanel, Instructor.

Hebrew D—Every Thursday at 8 P.M., Miss Lillie Rubee, Instructor.

Yiddish—Every Thursday at 7 P.M., Mr. Samuel Edelheit, Instructor.

Jewish History—Every Tuesday at 8 P.M., Mr. Leo Shpall, Instructor.

Religion and Customs—Every Thursday at 9 P.M., Mr. Leo Shpall, Instructor.

Talmud A—Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B—Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

Special Day Classes Jewish History and Religion—Every Wednesday at 10 and 11 A.M., Dr. Alexander Burnstein, Instructor.

## HEBREW EDUCATION COMMITTEE

### (a) JUNIOR CONGREGATION

The children of the Hebrew School meet every Saturday morning and during holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers. High Holy Day services for the Junior Congregation were held during the Rosh Hashonah and Yom Kippur services.

### (b) THREE-DAY WEEK HEBREW SCHOOL

Meets weekdays from 4 to 6 P.M., Sundays at 9:45 and 11:30 A.M.

### (c) RELIGIOUS SCHOOL

Meets every Sunday morning throughout the season from 10 A.M. to 12 M. For students in the upper three grades (6, 7 and 8), there is an additional session during the week for Hebrew studies.

### (d) CONSECRATION GROUP OF GIRLS

Every Sunday morning at 10 A.M. to 12 M.

### (e) POST BAR-MITZVAH FELLOWSHIP

This group of boys meets every Sun-

day morning at 10 A.M. to 12 M. Once a month at Rosh Hodesh, they partake of a breakfast at the Center given them by the Sisterhood.

(f) POST-CONSECRATION GROUP  
Girls Group, meets monthly.

## Hebrew School Faculty

Rabbi Israel H. Levinthal, Director; Rabbi Mordecai H. Lewittes, Principal; Samuel Edelheit, Leo Shpall, Mrs. Jean Serbin-Beder, Miss Lillie Rubee, Miss Betty Ungar, Miss Ethel Barbanel, Murry Gabel, Julius Grossman, Music Instructor; Mrs. E. N. Rabinowitz, Registrar.

## Religious School Faculty

Jacob Grumet, Irvin Rubin, Louis Shushuk, Muriel Goldberg, Lila Marcus, Gloria Shapiro, Laura Sorscher, Marilyn Sorscher, Laura Vidars, Ella Weiss, Miriam Zahl, Gladys Levine Rosen.

## Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Mr. Samuel Edelheit, Speaker.

## Classes in Talmud and Mishnayith

Class in Talmud meets Saturday afternoon throughout the year.

Class in Mishnayith meets on Sunday mornings. Mr. Jacob S. Doner, Instructor.

## In Memoriam

It is with deep regret that we announce the passing of our member

## Mrs. Louis J. Orlaff

of 1293 East 48th Street on January 29, 1946.

The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the bereaved family.

## BASKETBALL GAME

This Sunday Evening, Feb. 24th

Brooklyn Jewish Center

vs.

8th Avenue Temple

Preliminary Game at 8 o'clock

—Admission—

Center members — 50¢

Non-members — 75¢

## MEMBERSHIP SOCIAL MEETING

Wednesday Eve., Feb. 27th  
at 8:30 o'clock

Following the business of the evening there will be a program of entertainment in keeping with "Jewish Music Week" which will be observed throughout the country from February 24th to March 3rd.

## PROGRAM

*The HEBREW ARTS CHORUS and  
DANCE GROUP*

*will appear in a  
program of  
Palestinian Songs*

## Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center for 1946

### OFFICERS

EMANUEL GREENBERG .....	President
MAX HERZFELD .....	First Vice-President
HYMAN AARON .....	Second Vice-President
MAURICE BERNHARDT .....	Secretary
DAVID GOODSTEIN .....	Treasurer

SAMUEL ROTTENBERG .....Honorary President

### MEMBERS OF THE BOARD OF TRUSTEES

Hyman Aaron  
Maurice Bernhardt  
Morris Brukenfeld  
Isidor Fine  
Jacob A. Fortunoff  
Moses Ginsberg

David Goodstein  
Hon. Emanuel Greenberg  
Max Herzfeld  
Jacob L. Holtzmann  
Fred Kronish  
Samuel Lemberg

Morris Miller  
Samuel Rottenberg  
Frank Schaeffer  
Nathan D. Shapiro  
Dr. Moses Spatt  
Sol Sussman

### HONORARY TRUSTEES

Phillip Bronner  
Pincus Glickman  
Charles Goell

Henry Gold  
Nathan Halperin  
Benjamin J. Kline

Max N. Koven  
Jacob Levy  
Morris Weinberg

### MEMBERS OF THE GOVERNING BOARD

Aaron, Bernard J.  
Aaron, Joseph I.  
Abelov, Saul S.  
Albert, Isaac  
Albert, Louis

Benjamin, A. David  
Bernstein, Alex  
Bernhardt, Mrs. M.  
Blickstein, Harry  
Brenner, Mrs. Ph.

Cohen, Emanuel  
Cohen, Dr. Irv. L.  
Cooper, Harry

Daum, Louis  
Dilbert, Chas.  
Doner, Jacob S.  
Dubrow, George

Fine, Chas.  
Fine, Jesse J.  
Finkelstein, Dr. R.  
Freedman, Harry A.  
Frieman, Reuben

Ginsburg, Abraham  
Gluckstein, Ira I.

Goldberg, Max  
Goldberg, Samuel H.  
Goldstein, Joseph  
Goldstein, Nathaniel  
Gottlieb, Aaron  
Gottlieb, Irv. J.  
Greenblatt, Samuel  
Greene, Harry  
Gribetz, Louis J.  
Gross, Henry H.

Halperin, Israel  
Halperin, Louis  
Halpern, David  
Heimowitz, Joseph  
Horowitz, Irv. S.  
Horowitz, Mrs. Jos.

Inselbuch, Samson

Joley, Albert

Kamenetzky, Samuel  
Kaminsky, David B.  
Kaplan, Abraham  
Kaufmann, Leo  
Klinghoffer, Morton

Levenson, Dr. S. M.  
Leventhal, Julius

Levine, Morris B.  
Levy, Mrs. Harry  
Lowenfeld, Isador  
Lowenfeld, Mrs. I.  
Lurie, Leib

Mann, Abe  
Markowe, Benj.  
Martz, Benj.  
Melker, Abr. R.  
Miller, Dr. Solomon J.  
Mitran, Solomon

Neinken, Morris  
Ostow, Kalman I.

Parnes, Louis  
Perman, Chas.  
Preston, Harry

Rachmil, Hyman  
Rosen, Meyer A.  
Rosenson, Ira L.  
Rutstein, Jacob

Safier, Chas.  
Salwen, Nathan  
Schneider, S. A.  
Schrier, Isaac  
Schwartz, Arnold M.

Schwartz, Harry  
Schwartz, Nathan T.  
Seeger, S. A.  
Shorin, Abraham  
Siegel, Wm. I.  
Siegmeister, Isaac  
Silberberg, I.  
Simon, Louis  
Spiegel, David  
Stark, Joseph  
Stark, Samuel  
Strongin, Harry  
Strausberg, Samuel

Teperson, Dr. H. I.  
Turner, Herbert

Weinstein, A. A.  
Weinstein, Michael  
Weinstock, Louis  
Wender, M. D.  
Wiener, Mrs. I.  
Witty, Albert  
Witty, Mrs. Al.

Zeitz, Harry  
Zimmerman, Mort.  
Zirn, Abr. H.  
Zucker, Harry  
Zwerdling, Tobias

### SUSTAINING MEMBERSHIP FOR 1945

The following is a list of the 1945 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Hyman  
Bernard, Mrs. Louis W.  
Cohen, Julius  
Blowsky, Samuel M.

Goell, Mark J.  
Goodstein, William  
Jablow, George  
Katz, Samuel

Kline, Benjamin J.  
Kronish, Fred  
Lurie, Leib  
Rutstein, Jacob

Salwen, Nathan  
Shapiro, Abraham  
Steingut, Hon. Irwin



## THE HAGGADAH IN MODERN LITERATURE

[Continued from page 11]

God's compassion. The poem about his learned long editorials for the New Orleans *Times Democrat* in the early eighties was one called "A Peep Between the Leaves of the Talmud" (collected by the present writer in *Occidental Gleanings*, 1925, Vol. II) in which he gives some examples of the Haggadah, including the story about the lion whose roar battered down the walls of Rome. Hearn, who in spite of the fact that he was partial to Indian folk-lore, makes this significant comment: "Between the storytellers of Sanscrit and Hebrew literature, one feels inclined to give the palm of imaginative genius to those Rabbonim who created cows to be killed and eaten when they are hungry, or by the utterances of a Kabbalistic phrase caused barren fields to teem with the most luscious of ripe vegetables."

The last writer we shall deal with is Lafcadio Hearn. In his first original book, "Stray Leaves from Strange Literature," he has a section called "Traditions Retold from the Talmud," which contains the following tales: "A Legend of Rabba," "The Mockers," "Esther's Choice," "The Dispute in the Halacha," "Rabbi Yochanan ben Zachai," and "A Tradition of Titus." Hearn knew no Hebrew, but he had the early volumes of the *Jerushalmi Talmud* in French (which in the eighties were being translated by Moses Schwab), Rev. L. P. Hershon's "A Talmudic Miscellany," and other sources. He refers familiarly to the various tractates of the Talmud as well as the Midrash. Sometimes he errs, as when in his story Rabbi Yochanan ben Zachai, he says that Hillel the Great gathered together the Sedarim of the Talmud and that Yochanan ben Zachai was deeply learned in the *Gemara*. Yet he catches the spirit of the old rabbis in his fine prose, and has shown good judgment in the matter of selection. In "The Mockers" he tells the story from the tractate Sabbath of Rabbi Yochanan ben Zachai in the cave with his three companions. In the Esther story is the familiar tale of the wife who was to be sent away by her husband with the provision that she might take what was most valuable to her of all his possessions, and took him as he was asleep.

Hearn was interested in Jewish lore as he was in the lore of all peoples. Among

his learned long editorials for the New Orleans *Times Democrat* in the early eighties was one called "A Peep Between the Leaves of the Talmud" (collected by the present writer in *Occidental Gleanings*, 1925, Vol. II) in which he gives some examples of the Haggadah, including the story about the lion whose roar battered down the walls of Rome. Hearn, who in spite of the fact that he was partial to Indian folk-lore, makes this significant comment: "Between the storytellers of Sanscrit and Hebrew literature, one feels inclined to give the palm of imaginative genius to those Rabbonim who created cows to be killed and eaten when they are hungry, or by the utterances of a Kabbalistic phrase caused barren fields to teem with the most luscious of ripe vegetables."

We see thus that Hagaddah has an interest not only for Jews but all peoples. In short, it belongs to the field of comparative folk-lore, and Joseph Jacobs, an authority on folk-lore and one of the editors of the *Jewish Encyclopedia*, recognized this. It is not so much a department of Jewish religion as a segment of legendary lore common to all humanity. The same principles were at work in its growth as in that of fairy tales and tales of heroes of other nations. The wish fulfillment idea is there, the Cinderella motive whereby the dream of every girl servant to be a princess becomes a reality. Israel created a happy world of its own to compensate it for its sorrows. True, there are features here absent which are found in other lore; there is, of course, nothing savoring of Christian legend. Naturally, there is no such story like the legend of the Holy Grail. Warriors are conspicuously absent except Joshua, David and Samson. These Hebrew tales were not nature myths, nor solar myths. In them the now discredited theory of Max Muller about the nature origin of mythology finds no support.

The fact that a number of Hebrew tales were incorporated in the "Arabian Nights" shows that Oriental peoples were indebted to the Jews, who, in spite of their own borrowings, developed much indigenous autochthonous material. While the Rip Van Winkle motive in stories like that of the many years sleep of Rabbi Honi was copied from other

sources, tales like those about God's offer of the Torah to other people who rejected it, could have had only a Jewish origin.

## SYNAGOGUE ATTENDANCE

[Continued from page 8]

cation to Synagogue attendance and social union of family and friends, has tended to debase the life of some of our people in this country and to weaken the very foundation of their Jewish heritage.

Attendance on the Sabbath at the Synagogue becomes the means of communion between man and God and the method of maintaining the religious community of Israel. A Jew who fails to attend Synagogue services at least weekly deprives himself of the chief source of inspiration, and contributes to the defamation of the good name of his people. A Jewish family which does not cultivate the habit of Synagogue attendance, denies its children much of their sense of fellowship with Israel, defrauds them of the ability to pray, and exposes the Jew to the contempt of his Christian neighbors.

In addressing this appeal to the Jews of our country, we ask them to bear in mind that America is largely a church-minded country. Americans are conscious of the religious roots of their democratic institutions. They foster and cherish numerous houses of worship, and view with suspicion any group which lives without religious observance and practices of worship. It is the foremost duty of each Jew in America to work for the restoration and recovery of the spirit of our people. Each one of us should set aside a few hours on the Sabbath for Synagogue attendance. Each one of us should encourage and exhort our friends to cultivate the habit of Sabbath attendance at the Synagogue. Each one of us should bring our family, neighbors and friends to the House of God, and refuse to accept invitations to secular social or recreational activities on the Sabbath.

However far we Jews may have wandered, the Synagogue is the home that gathers us back to the fold. Whatever land we may have come from, we are welcome in "the tents of Jacob and the dwelling places of Israel."

The call of our age is to cherish this palladium of Judaism.

## WHERE DO THE EUROPEAN JEWS WANT TO GO?

[Continued from page 6]

Franz Werfel, and a plaque was dedicated to the memory of Gustav Mahler, yet the few Jews who survived in Vienna or who are returning to the city from concentration camps did not get back their property. The Chancellor, head of the People's Party (formerly the Christian Social Party, an anti-Semitic body), promised energetic action in behalf of the Jews, but nothing was done, and one third of the community must be supported by the Israelitische Kultusgemeinde, Joint Distribution Committee and UNRRA.

The greatest problem constitutes the so-called "Displaced Persons," of whom up to 150,000 are Jews. Many are Polish Jews who refuse to go back to a country where not even their lives would be safe. The majority want to go to Palestine. Typical is the last-minute appeal, sent by "liberated" Jews in Bavarian camps to the United Nations: "Give us a chance to live, give us the right to live, give us Palestine—and if not, restore the crematoriums and gas chambers and exterminate us in the name of democratic justice!"

Do all these facts indicate that the Jews have no future in liberated Europe? Was David Ben Gurion, chairman of the Jewish Agency for Palestine, right when he asserted, sternly, that "there is only one logical conclusion, namely, the speedy, full transfer of the Jews from Europe to Palestine"?

Yet, even if a miracle should happen and Great Britain suddenly lifted all restrictions upon immigration into Palestine, many of the Jews of the Western and Nordic countries would rather share the plight of post-war reconstruction with their Christian fellow-citizens than go to Palestine. Actually, quite a few Jews intend to leave Palestine. They had come to Palestine, not as Zionists, but as refugees. Many are Czechoslovakian Jews, of whom large numbers have already registered for repatriation. The Zionists call them, contemptuously, "misvidists"—suit-case men, from the Hebrew word "misvada," a suit-case. The fact that many Jews in Europe are enthusiastic patriots who wish to share their country's misery, does not invalidate the doctrine of Zionism at all. Herzl—in contrast to some Zionist diarchs—never expected all Jews to go to Palestine. A Jewish Com-

monwealth in Palestine would be necessary even if all anti-Semitism would disappear in Europe. For not anti-Semitism, but the preservation of Jewish values is its *raison d'être*.

For the time being, there is no "danger" that anti-Semitism would vanish quickly in a Europe poisoned for years by the incessant Nazi propaganda. In any event, there is the problem of the "D.P.'s" which required a quick solution. In one camp, a returned chaplain reported, eight men were expected to share one loaf of rye bread a day—sour and stale bread. Another chaplain, who had visited many camps in Germany, and talked with many of their inmates, reported that "if asked what their plans for the future were, their reply would run approximately like this: 99.5% of the Jews originating from Poland have the definite and unchangeable desire to go to Palestine. About one-half of the Jews of Hungary, Roumania and Slovakia want to return home, while the other half want to go to Palestine. About two-thirds of the Jews coming from Western countries want to return to them, and only one-third plan to go to Palestine directly."

Let us respect the wishes of our brethren in Europe, let us not enforce our political philosophy upon them. It is as dangerous to talk of an "exodus from Europe" as it is to anticipate a return to the status quo ante. 1946 is not 1932. In some parts of Europe there may be a renaissance of Jewish life, after the wounds of the war have healed, in France, for instance. Strangely, even in Poland, rabbinical seminaries have been opened and Yiddish papers published, despite the insecurity of life, and even in Germany some Jewish students are now attending the universities—the Jewish students after a lapse of nearly twelve years. Life is stronger than theories!

True, the cores of Jewish life are no longer in central or east-central Europe—they have shifted permanently to the United States and to Palestine, even though the Jews in the Soviet Union will have to play their part in the future development. But there is one gleam of light in the darkness of present-day Europe: the thought that even Hitler and

his henchmen were unable to make Europe "judenrein," cleansed of Jews, as they would say in their brutal language. There was a time—in the middle of the seventeenth century—when world Jewry was reduced to little more than a million and a half. But it recovered, and by 1933 there were more than sixteen million Jews scattered all over the globe. Hitler did not succeed where Pharaoh, Torquemada, Chemelnitzki and Pobedonostzev failed. Isaiah's prophecy, claiming the immortality of Israel, again proved to be right.

"As a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

---

## HONOR ROLL

---

The following is a list of promotions in rank of children and grandchildren of Center members serving in the Armed Forces:

Brodie, Berton M., Cpl.  
 Feinberg, Martin Howard, Cpl.  
 Frieman, Edward Allen, Ensign  
 Goldberg, Alvin, Cpl.  
 Goldsmith, Donald, Capt.  
 Greenberg, Herbert, T/Sgt.  
 Horwitz, Brewster, 1st Lt.  
 Kuperstein, David, Major  
 Liberman, Alfred L., Sgt.  
 Miron, Herbert, Capt.  
 Robbins, Joseph C., Lt. Col.  
 Rothman, Herbert B., QM 2/c  
 Samuelson, David, T/Sgt.  
 Schiff, Mortimer, S 1/c  
 Schnell, Fred, Ensign  
 Trotzky, Jerry, Sgt.

---

### Sisterhood Executive Board Meeting

THE next meeting of the Executive Board of the Sisterhood of the Brooklyn Jewish Center will be held on Monday afternoon, February 25th at 1:30 o'clock. All members of the Board are urged to attend.

### Joint Distribution Rally

THE Sisterhood is invited to attend a Joint Distribution Rally which will be held at Union Temple, February 28th at 1:30 o'clock. All the members of the Sisterhood are invited to attend and to bring a can of food with them.

SALES \* NASH \* SERVICE

## ABBOT-FINE MOTORS, Inc.

ANNOUNCE THE OPENING OF THEIR NEW SHOWROOM.  
CENTER MEMBERS ARE CORDIALLY INVITED TO INSPECT THE

### 1946 NASH

507 FLATBUSH AVENUE  
at the intersection of Washington,  
Lefferts and Flatbush Avenue

JESSE J. FINE  
JACK ABBOT

---

## RIVERSIDE

---

MEMORIAL CHAPEL  
Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE  
ENDICOTT 2-6600

Far Rockaway, L. I.  
1250 CENTRAL AVENUE  
FAr Rockaway 7-7100

Miami Beach, Florida  
1236 WASHINGTON AVENUE  
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director



# COOPER PRESENTS . . .

## 1. A Totally different type of RAZOR BLADE

### New!

something  
completely  
different!

**KANT-RUST**  
STAINLESS  
STEEL **BLADES**

DOUBLE  
EDGE



- 15 to 30 smooth as velvet shaves per blade  
Because made of new patented 19 times tougher steel
- 100% Rust Proof, therefore,  
No Wiping . . . No Drying . . . just rinse razor

trial package, 3 for 25¢  
12 for \$1.00

## 2. FAMOUS LONG LIFE COOPER BLADES

STANDARD TYPE  
(DOUBLE EDGE)

DRASTICALLY REDUCED TO 1/2 REGULAR PRICE . . .  
WITH QUALITY HIGHER THAN EVER BEFORE!

NOW 10 FOR 25¢

20 FOR 49¢



Demand exceeds supply . . . If your dealer can't supply you . . . order direct from

COOPER RAZOR BLADE CO. 35 YORK ST. BROOKLYN, 1, N. Y.  
MAKERS OF AMERICA'S FINEST BLADES

THE BROOKLYN JEWISH CENTER REVIEW  
667 Eastern Parkway, Brooklyn 13, N. Y.  
Return Postage Guaranteed

Sec. 562, P. L. & R.  
U. S. POSTAGE

**Paid**

Brooklyn, N. Y.  
Permit No. 1622

New York, N. Y.

61 Broadway

Mr. Lester Lyons

# *The Brooklyn Jewish Center Review*

*June, 1946*

JUDAH LEIB MAGNES—"RABBI  
ERRANT"

By RABBI LEON SPITZ

THE TRAGEDY OF ISRAEL IN  
BEER-HOFMANN'S WORK

By MARK SOLITERMAN

THE PROPHETS

By ISAC FRIEDLANDER

INTERPRETING JEWISH LAW  
FOR DAILY LIVING

By DR. MICHAEL HIGGER

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

MY MA AND THE SHOWER

By SAMUEL SHEPLOW

NEWS OF THE MONTH

# RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.  
1250 CENTRAL AVENUE  
FAr Rockaway 7-7100

Miami Beach, Florida  
1236 WASHINGTON AVENUE  
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

**NEW!**  
totally different

**KANT-RUST**  
BLADES  
STAINLESS STEEL

**15 TO 30**  
SMOOTH AS VELVET  
SHAVES PER BLADE

**100% RUST PROOF**  
made of Stainless Steel, therefore,  
NO WIPING • NO DRYING

3 for 25¢ • 12 for \$1.00

**COOPER** 25 YORK STREET  
BROOKLYN 1, N.Y.  
MAKERS OF AMERICA'S FINEST BLADES

FOR FLOWERS  
WEDDING DECORATIONS  
AND  
FRUIT BASKETS

**HYMAN SPITZ**

Incorporated

OUR ONLY STORE

1685 PITKIN AVENUE

Dickens 2-4000



# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVII

JUNE, 1946 — SIVAN, 5706

No. 41

## THE JEW MUST WAIT

STRIPPED of all anti-Semitic vituperations reminiscent of Goebbels, the recent speech by Ernest Bevin, British Foreign Minister, can be summarized as one that once more tells the world that the "Jew can wait." Bevin has come to the conclusion that the admittance of 100,000 Jews into Palestine will not "touch the fringe of the problem of the refugees of Europe." And since the problem will not be fully solved through the rescue of that number, it is better to let them rot in their concentration places until Bevin and his ilk will find a complete solution to the problem of the "displaced persons." In a similar vein he claims that the mere wiping out of the White Paper will "not lead us very far."

So the British Government resorts to procrastination through the appointment of study commissions. The report of the Committee of Inquiry is followed by a request for expression of opinions on the report by both Arabs and Jews, and the setting up of British and United States Cabinet Committees to study the "effects of the immigration policy recommended by the Anglo-American Committee of Inquiry."

Ever since the advent of the Labor Government we learned to rely very little on sympathy from Bevin. He proved himself to be anti-Semitic, despite his attempts to disguise his antagonism through fallacious statements about the difficulties in implementing the unanimous recommendation of the Commission. What is most surprising is the passive attitude of the Labor Party. Only a year ago, a few months before achieving power, the Labor Party made solemn promises favoring the establishment of a Jewish Com-

monwealth in Palestine. The Laborites, as is well known, even suggested the transferring of Arabs from Palestine to the neighboring Arab countries in order to accommodate more Jews wishing to settle in the Holy Land, something that no Zionist dared to suggest. At one time or another some of the top-ranking members of the Labor Party expressed themselves fully in accord with Jewish aspirations. We will cite but two such statements. One was by Herbert Morrison, second to Prime Minister Attlee in the present British Government. Discussing the White Paper, Morrison said: "It is a cynical breach of pledges given to the Jews and the world, including America." Another prominent Laborite, Dr. Hugh Dalton, stated: "It is indispensable that steps be taken to obtain common support for a policy of establishing a fine, happy and prosperous Jewish state in Palestine."

The Labor Party, at its annual conference recently held at Bournemouth, did not even take a stand on Palestine, and the resolution in favor of a Jewish Homeland was withdrawn. Apparently those in favor of the resolution felt so outnumbered by the Bevinites that they did not want to take the risk of certain defeat.

During the war Winston Churchill, who, while a member of the opposition, fulminated so eloquently against the White Paper of the Chamberlain Government as a breach and repudiation of the Balfour Declaration, did nothing to abolish it. There was strategic danger in the Near East, we were told, and therefore nothing could be done to open the doors of Palestine for the first and greatest victims of Nazi and Fascist aggression. The "architect of the Jewish fu-

ture" counselled Jewish leaders "to wait," and the results are well known. Six million Jews, a great many of whom could have found refuge in Palestine, were wiped from the face of the earth. And now, with the war over, Bevin, too, wants the hundreds of thousands of homeless persecuted and starving Jews of Europe to wait until the Labor Government will make up its mind about the recommendation that 100,000 Jews be admitted to Palestine. His Majesty's Government, says Prime Minister Attlee, cannot "be rushed" into a quick decision.

In the meantime, the militant group of Palestine Jewry has taken matters into its own hands. Blood is flowing in the Holy Land, Jewish and British. The heroic self-restraint maintained during years of British provocation has come to an end, and there is no telling what it may lead to. The British are learning that there now exists in Palestine a new type of Jew who is ready to fight for his rights and who is capable of answering force with force if the necessity arises. The Jews of Palestine, in the words of Judge Joseph C. Hutcheson, American Chairman of the Anglo-American Commission of Inquiry, are "ready to defend their land as did the Maccabees of the Bible." Deploable as the situation is, the responsibility rests on Great Britain and its failure to carry out its obligation under the Mandate.

What of the future?

We cannot believe that the Labor Government can continue much longer in its delaying tactics once they realize that American public opinion is strongly and earnestly in favor of letting the 100,000 enter Palestine. American Jews must prevail upon President Truman and on Congress to insist that this act of justice and mercy be carried out as speedily as is humanly possible. — JOSEPH GOLDBERG

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Max Herzfeld and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Maurice Bernhardt, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Joseph Goldberg, Administrative Director

# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### AN EVENT DESERVING GREATER ATTENTION

**L**IFE today is so hectic that newspapers think it worth while to report only such events that excite interest in the large masses of people. Very important events do occur, however—events which help to mould the future—which go unnoticed.

One such happening occurred just a few weeks ago, the national Convention of the United Synagogue of America. It was a most imposing gathering, which left a deep impress upon all the assembled delegates. Despite the fact that the Convention was held just at the time when the railroad strike was called, which prevented many delegates from attending, more than four hundred leading Jews, representatives of Synagogues throughout the country, did attend.

What impressed this writer most was the serious attitude with which the rank and file of these delegates approached the many problems which face the religious life of our Jews in America. Not that they ignored the fate of our unfortunate brethren in the European lands, nor the present plight of Jewish Palestine. These gave them much concern, and they evinced a strong determination to join with all forces in American life to bring new hope and new life to our stricken brethren abroad and to make the Jewish Commonwealth in Palestine a reality. But there was also the realization on their part that we have a duty to the Jews of America, that the spiritual life of American Israel needs to be strengthened, and that the Synagogue above all must become—what it was throughout the ages—the pivotal point around which all Jewish life is centered. How to accomplish this aim was the great problem in need of solution. The addresses, delivered by some of the outstanding leaders in the Conservative group, were thought-provoking as well as inspiring. They gave ample proof that our leaders were grappling with this problem and that many of our laymen, too, are beginning to give

thought to the vital needs of the Synagogue, if that institution is to fulfil the function with which destiny endowed it.

Above all, there was a keen appreciation on the part of all assembled that here was a task not for one Synagogue alone to achieve, no matter how successful it might be, nor for one Rabbi, nor for one group of laymen. This was an effort requiring united action, the united thinking of all Rabbis and of all laymen—a task for a United Synagogue, in

which the leaders of all Synagogues in America joined hands to work together for a common goal.

The officers of the United Synagogue deserve hearty congratulations for the success of this Convention. It was a tribute to their zeal and devotion in the task which they assumed. It is the earnest hope and prayer of this writer that our own Brooklyn Jewish Center, which played a leading role in the early development of the United Synagogue, will now give much more thought to its program and work, and begin to take a more active part in helping to make the United Synagogue of America a power and an influence in moulding a healthy, vital and dynamic Jewish spiritual life in America.

*Israel H. Benichol*

### PALESTINE COMMENTARY

By BORIS SMOLAR

**W**ASHINGTON is becoming more cautious with regard to proposals concerning Palestine now being made by the British Foreign Office to our State Department. It is known that the British Government has submitted no less than sixty questions to the State Department with regard to the admission of 100,000 Jews to Palestine. It can be revealed that Britain is demanding that at least three American divisions be stationed in Palestine before the Jews are admitted. U. S. Chief of Staff Gen. Dwight Eisenhower was consulted about this request, and his reply was that there is no possibility of sending American troops anywhere unless Congress continues the draft act.

Britain's alleged reason for requesting American troops is that more military might is needed in Palestine to prevent Arab outbreaks against the admission of the 100,000 Jews. Actually, it is taken for granted that Britain is less afraid of an Arab uprising in Palestine than ever before. There are now more British soldiers in Palestine than at any time, and their number is constantly growing. It is obvious that Britain is transferring its

military might from Egypt to Palestine as part of its plan to make the Jewish Homeland a military bastion against possible Russian expansion in the Near East, and a few American divisions in Palestine would only help to make the British stronger.

Foreseeing that Britain is far from making Palestine either a Jewish or an Arab state, or even a bi-national state, some Zionists in London approached the British Labor Party to sound it out on the prospects of Palestine becoming a British dominion. If Palestine were a British dominion, many think the Arabs would not be in a position to object to Jewish immigration. But the unofficial British reply through the Labor Party was that the Government is not interested at present in giving Palestine the status of a dominion. What the British Government wants, from all indications, is to get the sole control over Palestine under a United Nations trusteeship. And it seems that such control will be given to Britain at the forthcoming session of the U.N. General Assembly in September.

—Through U.T.A.

**D**R. JUDAH L. MAGNES, now visiting us, may or may not become the storm-center of Zionist controversy, because of the nature of his recent testimony before the Anglo-American Commission on Palestine at Jerusalem. Certain columnists, asserting that they are politically wise, hint broadly that the Commission had definitely based its voluminous report on Magnes's testimony. For the moment all this speculation must, however, be relegated to the realm of *kibetzarnya* gossip, *café* politik.

Tall, handsome, highly cultured and charmingly mannered, the Hebrew University Chancellor has retained a host of friends in New York as well as in Jerusalem. His American interests had been both varied and manifold. There are American liberals who may still recall that in 1919, the Socialist Rand School published his volume on "Russia and Germany at Brest Litovsk, A Documentary History of the Peace Negotiations," as the first of a "series of monographs on political and economic questions which it is hoped will prove valuable contributions to the literature of the Socialist and Labor movements." That was after Magnes had already broken with the Rabbinate as a career.

As a matter of cold fact, even though people still think of Magnes as the former Rabbi of Temple Emanuel, he was associated with that Temple for a rather short term of four years, from 1906 to 1910. Previous to that he held a pulpit, his first, in Brooklyn; and following his spectacular exit from Emanuel, he ministered only a single year at B'nai Jeshurun, the conservative congregation which Rabbi Stephen S. Wise once served and which has now Dr. Israel Goldstein as its minister. Thus the entire span of Magnes's clerical life was contained within the space of a single Biblical *shemittah*; and then he broke his Rabbinic fetters and went forth an Arthurian Knight Errant to champion causes and break a lance or two in the field of Jewish communal life.

But as to that, let legend speak. Magnes, the Rabbi-Errant, *did* become a legend. His colleagues, even in the reform rabbinate, applauded his courage. This writer recalls how the patriarchal reform Rabbi of Hartford spoke of Magnes's

break with Emanuel as "an heroic act dictated by a prophetic spirit." Even Stephen S. Wise, whom gossip regarded as Magnes's life-long rival in the field of Jewish leadership, referred to him at the historic Brandeis Zionist Convention in Faneuil Hall, Boston, as the "lion-hearted Judah Magnes," a play on his names, Lion and Leib. His *exit*, the reader should be reminded, was occasioned by his public protest against an intermarriage in his Temple Family.

Magnes has a Mission to Jerusalem, and more particularly to the Hebrew University. But his first love was the Cause of Zion. He is a native of California (where the climate is similar to that of semi-tropical Palestine) and was educated at a middle-western University, in Cincinnati. The Hebrew Union College ordained him, and he became a member of its faculty after he was awarded his Doctorate by the university of Heidelberg. Early in his career he was attracted to Zionism. He was one of the earlier Secretaries of the Zionist Organization of America, when its offices were still on East Broadway and the organization was looked upon by intelligent Rabbis and respectable merchants as puerile, East Side romanticism. But Magnes did not go slumming to New York's Zion. He organized the Order Sons of Zion and was its Nasi; he founded Young Judaea; he helped Henrietta Szold organize Hadassah; he published *Dos Yiddish Folk*, the Zionist Yiddish weekly; he created the Jewish National Fund Bureau; and he inspired the birth of the Intercollegiate Zionist League. He devoted many an article in *The Menorah Journal* to Zionism, to Jewish culture and to Jewish education. Young Magnes was the leaven of New York's nationalistic *intelligentya*.

It is nevertheless true that his place in Zionist history has not yet been crystal-

## Portrait of a Man Who Is Admired and Condemned

# JUDAH LEIB MAGNES —"RABBI ERRANT"

By RABBI LEON SPITZ

lized. About twenty years ago this writer sent him a check on behalf of the Connecticut Zionist region to cover an Achad ha Am scholarship at the Hebrew University. He acknowledged it in a beautiful Hebrew and in most gracious terms, perhaps because Achad ha Am was spiritually attuned to his own spirit. He certainly acknowledges himself an Achad ha Amist. And there are those who feel that he has donned Achad ha Am's mantle of leadership of cultural Zionism.

Of course, Dr. Magnes is a political Zionist; he is a Zionist statesman even though he refused Weizmann's offer to accept a seat on the World Zionist Executive. He has his own Zionist platform with followers in university circles and throughout Palestine. His party, which consists largely of English-speaking Jews in Palestine, augmented by very large numbers of German refugee *chalutzim*, has elected a sizeable delegation to the Jewish National Council of Palestine at the most recent elections.

Whether or not his program measures up to the political implications of the Basle Program is another story. Whether or not his program is realistic—in other words, whether the Arabs will accept his proposal of a fifty-fifty Arab-Jewish State under United Nations supervision—that, too, is another story. Truth is, that his proposal did not carry conviction when he outlined it in an article that was published just about a year ago in *The Contemporary Jewish Record*, published by the American Jewish Committee. Still, only some two weeks ago, Professor Burroughs, of the Yale University Divinity School, who had spent several years in Palestine, told this writer that in his opinion Magnes is the only Jewish leader who enjoys the confidence and respect of both the Arabs and the Christian intel-



lectuals. Moreover, to the Palestinian *intelligentzia*, Jewish, Moslem, and Christian, Dr. Magnes appears in the role of the First Citizen of Palestine.

Magnes was always *persona grata* to the American Christian Colony at Jerusalem. When the late Professor Bacon, professor of Biblical archeology, returned from Palestine and lectured at Yale, he spoke in the most glowing terms of the then Chancellor of the Hebrew University and told how the two of them had gone forth in an old Ford car into the wilderness, climbed Mount Sinai, and filled a jar with manna which they picked at sunrise off the bushes in the neighborhood. The American-born, German-trained Rabbi was without question congenial company for the gentlemen of the American School of Archeology at Jerusalem.

It was not solely his "political moderation," however, that won him entry in British official circles. His personal charm, his dignified bearing, his knowledge of people, contributed to the respect which all the High Commissioners had for him.

There are many who still decry Magnes as the "lost leader." And yet he alone, with Henrietta Szold at his side, remained glued to his post in Jerusalem when practically every lesser American Zionist leader and official ran for cover to the States during the Arab riots, and later on during World War II. It is for this reason that this writer could not condone the impetuous cry of a Palestinian *chalutz* on a recent American tour, "But Magnes denies the justice of our Cause!"

"In my Father's house there are many mansions" was borrowed by the New Testament from our Jewish Talmud. Neither fanaticism nor jingoism will be comfortably accommodated within the framework of the Jewish Homeland. Almost two thousand years ago our Sages proclaimed, "Every one in Israel has a share in the Jewish Tomorrow"—even a Magnes, despite his dissidence from accepted and official Zionist doctrine. And they who still cry out for his removal from the Presidency of the Hebrew University have merely revealed their own pettiness.

In 1925 Dr. Magnes went to Palestine to become the directing head of that little institution which nevertheless took on

the proud name of the Hebrew University of Jerusalem. The semi-dilapidated stone house (the seat of an English gentleman's estate) on Mt. Scopus was the University.

One year later in the University's First Yearbook, Magnes voiced the high hope of its founders:

"The activities of the Research Institutes are bound to be felt by the country at large. They create the scientific atmosphere and raise the intellectual standard. They enable graduates who live in a backward country to keep abreast of the progress of the sciences. . . . The scientist is free to select his problems, and should never be pressed for rapid, tangible results; yet as a rule he will choose

---

## I SHALL NOT FEAR

By Evelyn R. Wald

I SHALL not walk  
with outstretched hand  
as if for alms;  
I shall not beg  
and bargain for life;  
with comforting psalms.

I shall walk erect,  
one of the ancients —  
and fear no rod.  
I shall gaze calmly  
into the face  
of Jehovah God.

---

problems for the solution of which his surroundings present favorable conditions; and he thus renders important services to the country, and greatly helps the local engineers, physicians, teachers who have hitherto had to cross the sea when looking for first-rate scientific advice and opportunities."

Here we have the practical idealist, *Torah le-shemah*, who works away at science for science's sake, and tries to yield an immediate profit for Palestine.

Magnes enlisted the aid of his old friends, the American Jewish philanthropists. The Rosenbloom Building came first, and it was followed in quick succession by the Untermyer Stadium, the Wattenberg Scientific Laboratories, the Lampert Botanical Gardens, the Hadasah-Rothschild Hospital. The American Friends of the Hebrew University, headed at different times by members of the

Warburg family and currently by Dr. A. S. W. Rosenbach, have responded generously and continuously to Dr. Magnes's vigorous and repeated pleas on behalf of the University. From its modest beginnings in 1925, it has grown to a score of magnificent buildings, a staff of 200 scholars who have been assembled from all parts of the world, but preponderantly from German universities, and a student body which numbers almost 2,000, embracing all creeds, colors, sexes, and races. Magnes and others have transformed the vision into a fulfillment. They have verified the prophecy that "Out of Zion Torah shall go forth and the word of the Lord out of Jerusalem."

A last word is still to be written about Magnes, the American Jewish leader. In religious observance he seems to have found himself within the conservative school. He brought to the University as visiting lecturers, Professors Louis Ginsberg, Mordecai M. Kaplan and Israel Davidson. He is one of the Gabbaim of the Jeshurun Synagogue, which has been set up at Jerusalem by the United Synagogue of America. It was Magnes who introduced Rabbi Israel Herbert Levinthal, the Rabbi of the Brooklyn Jewish Center, when the latter participated in the dedication of the Hebrew University, and who welcomed him when he came to lay the corner-stone of the Jeshurun Synagogue Center some years ago.

Legend has it that in his American career, Dr. Magnes was a pacifist during World War I, and that he was for this reason spirited away from military intelligence by his influential brother-in-law, Louis Marshall. But Magnes never seriously posed as the American Jewish Gandhi.

Following his exit from the Rabbinic career he engaged himself in Jewish community leadership in a big way and on the highest level. A group of friends organized the Society for the Advancement of Judaism, and designated him as the leader, a post which he graced for a dozen or more years and was succeeded by the present incumbent, Professor Mordecai M. Kaplan. Throughout that period he served simultaneously as the Chairman of the Executive Committee of the New York Jewish Community Council, or *Kebillab*. True, the *Kebillab* did not

[Continued on page 23]

**E**GOCENTRISM dominated the last quarter of the nineteenth century. Anarchism was in its heyday. Nietzsche imagined his superman, a cruel *Golem*, free from morality and ethics, that fostered the Teutonic megalomania. The new literary school called symbolism rejected naturalism, and stressed the ideas, the subjective inner feelings of the individual. Poetry in free verse accentuated the sounding of the words, and by symbols tried, as in music, to suggest and communicate the most fleeting emotions of human experience.

In Jewish life a profound change also took place. The Mendelssohnian school of Jewish adjustment to the environment wilted away. The center of Western Jewish thought was no more Berlin, but Vienna. Here a new approach to the problems of Jewish life was provided by Herzl and directed the living Jewish forces towards Jewish creativity.

Richard Beer-Hofmann could not remain aloof from these influences and, though he never wrote according to the dictates of any school, this period is felt in his early writings. Jewish lore finally absorbed his literary activity.

He was twenty-seven when he published his first two stories: "The Abandoned" (Die Verlassene, Das Kind, Cameliás, 1894). The characters are not interesting. They are the typical libertines of the European metropolitan cities called, euphoniously, aesthetes. They are egoists who live for enjoyment only and measure the value of life by the number of love affairs. In the story, "The Child," a youngster becomes an innocent victim of the life of his parents. Born out of wedlock, the child is placed with a peasant woman and dies from lack of care. The father suffers a brief remorse, visits the place where the child died, realizes his guilt, feels some contrition, meditates, but on his way home the feeling of guilt subsides and "the wild lust for life overwhelms him."

In the "Cameliás" the same type of man is presented. This man orders a bouquet of cameliás for his new mistress, and a long succession of thoughts forces him to reconsider his act. He begins to fear the exacting demands of the new love. She is twenty years younger than he. If he married her, would she not be-

tray him? But his present mistress is not really bad. Her parents were responsible for her kind of life, but even they cannot be blamed. They wanted to protect their old age from misery, and their daughter's beauty could save them from it. Virtue does not warm or feed, so why should the world demand a great, heroic, impossible virtue from those who hunger and freeze? He himself is also tired of being the hero of the salons, the "handsome Freddy." He would like to be a husband, a lover to a wife—his wife. He sends his bouquet to his present mistress.

It is not the sense of morality that determines his act, but practical considerations. Undoubtedly the feeling of guilt must sooner or later begin to gnaw the conscience of the lustful individual, for such a life leads to dreadful emptiness. Yet there is something ethical in Beer-Hofmann's aesthetes, for in the same characters described by Schnitzler and von Hofmannsthal even this slight remorse is absent. Beer-Hofmann's interpretations hail from his Jewish orthodox home. Orthodox people do not trifle with such things as marriage, woman's honor, and children's lives.

Beer-Hofmann later withdrew these stories from circulation, but in this primary work the characteristic features of his creativity were already distinctly indicated.

In 1900 Beer-Hofmann published his first and only novel, "George's Death" (Der Tod Georg's). It is more in the nature of a monologue, but it is engrossing. A few lines towards the end of the story makes of the novel a Jewish experience and a moral lesson: A man can be morally regenerated and discover a new creative meaning in life only through the comprehension of the fate of his—the Jewish—people.

Paul, the main character of the tale, is an egotist. The past, present, and future

## Second Part of a Study of A Famous Author's Concern for His Race

# THE TRAGEDY OF ISRAEL IN BEER-HOFMANN'S WORK

By MARK SOLITERMAN

belong to him, and the world around him exists only insofar as it serves his ego. Even the woman he loves must give up her spiritual individuality and all her love—even that for her mother—to him.

Paul is visited by his friend George, recently appointed professor at the Heidelberg University. After a long talk with him he feels weary. Unable to sleep, he takes a walk. He thinks of himself and wishes he had George's healthy feelings, his sturdy will and belief in himself. His own happiness he would like to be so peaceful that it would be almost melancholy and a renunciation.

Dreams, like nightmares, come to him in his sleep. The girl he saw in the park becomes his wife, and after seven years of marriage she is dying from an incurable disease. While watching life flowing out of her body, and feeling death permeating everything around him, the tragedy of human life passes through his mind. Whatever men do to avoid their fate, they only strive to meet it.

The ancients pass through in his dreams. He lives their life, too. They prostrate themselves before their gods in the sumptuous temples ornamented with the phallic symbols. But their cries arise from fear of life or death. The crowd is moulded into a unity by the fervent impulses. United, they feel safer. They are eagerly longing to feel their living, to break the vicious circle of the daily monotony of life. They try to release the slumbering joy of living.

When Paul wakes up, his dream becomes a bitter reality. His friend George has died in sleep. The shock forces Paul to re-appraise life and death. From this moment on everything he sees around him, the mediocre life of men—birth, maternity, the reaching of life's goal and the vacuum that follows, the fleeting

life-span, the hours filled with pain, the torturing thoughts and never-ceasing fears.

His friends' grief seems to be only pity for themselves. He himself feels rather irritated at George because his death caused him so much trouble. He catches himself shamelessly rejoicing at being alive. He mourns not George but his personal loss, and finally he comes to the trite conclusion that George is dead and it is stupid to torment himself. All must die.

The brooding over life and death leads him to the conclusion that the fate of man is set even before he is born. He also realizes that he has lived an egotistic life, seeking only himself in every human being, in everything he has done. He never understood that behind him was a powerful master—life. He realizes that his life is inseparably interwoven with the life of those who preceded him and is being woven into the life of those who will come after him. He recognizes that there is a fundamental thing in the world—*Justice*.

This revelation becomes associated with the Jewish people from whom he was born. "Over the life of those whose blood flowed in him justice was ever present, like a sun whose rays never warmed them, whose light never shone on them, and yet before whose dazzling splendor they reverently shielded their pain-covered foreheads with trembling hands. Ancestors, who wandered from land to land, ragged and disgraced, the dust of all highways in their hair and beards, every man's hand against them, despised by the lowest yet never despairing themselves, honoring but not as beggars honor an almsgiver, calling out in their suffering, not to the Lord of Mercy but the God of Justice."

In this comprehension of his duty Paul finds the sense of his life, finds peace and security and feels ethically reborn.

Beer-Hofmann's "The Count de Charolais" (Der Graf von Charolais, 1904) is an adaptation of an English play, "The Fatal Dowry," written in 1632. Beer-Hofmann completely changed entirely its character. The tragedy develops around filial love and a wife's infidelity. Uncontrollable, unforeseen circumstances warp the lives of plain, honest people who

have done nothing to meet such a tragic fate. When the tragedy reaches its climax, Count de Charolais sums it up: "It has driven us! *It*, not I, not you." And again: "I have not done anything! It was done to me . . . even not that—it happened."

There was no Jewish character in the original play, but Beer-Hofmann introduced one. The creditors seized Charolais father's body in order to force his son to pay the father's debts, but the son has no means to satisfy the creditors. In order to give a deeper meaning to the creditors' attitude, Beer-Hofmann introduced the character of Itzig as their spokesman, for Itzig has a score to settle with Charolais. When Charolais reproaches Itzig for not considering his filial love, his reverence for his deceased father, and calls Itzig an evil man, Itzig, "his heart contracted and convulsed by the infliction of a thousand wrongs," pours out his bitter feelings of humiliation and suffering. He describes his emotion when he saw his martyred father burned at the stake while the clergy sang the Hebrew Psalms, and asks:

"An evil man! And why  
Should I be kind to you? Give me  
one reason—  
A single one! Or do you think I  
should  
Be kind because all human beings  
should  
Be kind unto each other?"

Charolais, when deeply wronged, kills. Itzig, for all the torments he had endured, refuses to be kind. Itzig is forceful in his righteous indignation and resentment. Yet a hurt lingers in the mind after reading Itzig's protest. For Itzig is delineated on Shylock's pattern, on the proverbial, conventional Jewish moneylender, as featured in Gentile literature. Undoubtedly, the perennial reviling of the Jew induced Beer-Hofmann to digress, if not into an apology, at least into a justification of Jewish resentment.

"Jacob's Dream" (Jakob's Traum, 1915) was intended as a prologue to a tetralogy on King David, but it is really a prologue to the eternal story of the Jewish people—the "eternal wonder in God's eternal world." It has the prophetic pathos and idealism but no hope for redemption. It has liturgical beauty and, had it been produced in Hebrew, it

would have become one of the most treasured gems of Hebrew letters, for German has become odious to every Jew. There is the eternal conflict between materialism and idealism, between force and spirituality. Rebecca realizes that Edom will not carry on Abraham's heritage, and obtains the blessing for Jacob. She cannot recognize her flesh in Edom, nor can she see why he needs her love, nor the blessing. Edom is materialistic, cruel, envious. He enjoys his food, his wine, his hunting, his lust, and his foreign wives. He relies on force and settles grievances by murder, he terrorizes his slaves. In an argument with his mother, Rebecca, he is ready to beat her. To revenge Isaac's blessing of Jacob he runs to kill him and to throw his body to the dogs. He worships gods that are mute and motionless in their gilded temples and can be solicited through priests.

Jacob walks alone, his mind filled with eternal problems. In him is all his forebears' doubts and longings. He feels the pain of the eternal in living beings, in the whisper of the wind, in the rustle of the tree, in the murmur of the brook, in the sighs of the stone. He hears their complaints and he is distressed because he is unable to help them. Why should he, the mortal being, have to justify God's will? He is humane and frees his slave, investing him with all the insignia of a freeman. He finds consoling words for his endured unhappiness and wise advice for a new, happy life.

Jacob feels that Isaac's blessing is a burden. God is great. He is with us, but He surrounds us too much and He is too near to us. He wonders why God demands such sacrifices as forcing Abraham out of his home, as calling on Abraham for the sacrifice of his only son, crushing by this act all trust and feeling of security. He chooses us, and does not ask whether we want to be chosen.

When Edom arrives to kill him, Jacob assures him that one who enjoys life as Edom does is also blessed; that he does not consider himself superior to his brother. God has ordained that they should be different and because Edom is Edom, Jacob must be Jacob. A reconciliation takes place.

Jacob, answering the angels who came

[Continued on page 22]



**D**URING the year 1926-27, the Rabbinical Assembly of America organized the Committee on the Interpretation of Jewish Law. As a means of marking the occasion of the twentieth anniversary of this Committee, the Rabbinical Assembly has decided to publish a volume containing all the decisions of the Committee, in the form of a Responsa Volume.

The primary function of the Law committee lies in the field of the interpretation of the Jewish laws as they relate to new situations which arise in the daily life of the American Jewish community; situations which did not exist in the days when these laws were codified. This function is not a new phenomenon in the life of our people. Jewish laws have been interpreted and re-interpreted in the entire history of the Jews. Most of the interpretations were recorded in the Babylonian, as well as in the Palestinian Talmud, and they were later formulated and incorporated in the various rabbinic works of codification.

It was soon felt, however, that these codifications were not sufficient because of ever-changing conditions and new problems which constantly arose. Thus a new literature, known as Responsa, appeared, which supplemented the various codes. The responsa consist of exchanges of views that took place between the leading rabbinical authorities and their correspondents regarding interpretation of Jewish laws on questions and problems not covered by the works of the codifiers.

Maimonides and Joseph Caro, the leading codifiers, sent such responsa to many inquirers, thereby supplementing their own voluminous codes. It was to be expected that changing conditions would create new problems. The responsa literature is therefore of the greatest importance, not only for the halakist (student of Jewish law), as a source book of Jewish law and its interpretations, but also as research material for the Jewish historian. In that branch of literature one finds a wealth of material which reflects the economic and social conditions of the Jews in the Diaspora.

The Law Committee of the Rabbinical Assembly is dedicated to the task of continuing the interpretation of Jewish laws through the solution of individual cases or problems as they arise, in the spirit of Jewish tradition. The Committee serves

## INTERPRETING JEWISH LAW FOR DAILY LIVING

By DR. MICHAEL HIGGER

*Research Associate in Jewish Law of the Rabbinical Assembly*

the American Jewish communities and their spiritual leaders by guiding them and assisting them in the solution of their respective religious problems.

During the war just ended, the Committee was confronted with a number of extraordinary problems. The questions received, resulting from war conditions, were naturally of a unique character. As an example, the Navy Department sent this inquiry: "The Inspector of Naval Material has a number of Jewish employees. All these employees would like to be excused from duty on the Jewish Holidays. . . . To allow all of them to be absent would seriously hinder the necessary work; to allow some and deny others would result in discrimination. . . . We believe that a statement from your Assembly . . . will serve to reassure them that the exigencies of war make departure from traditional religious obligations unavoidable."

The response of the Assembly was as follows: "We want you to know that the Rabbinical Assembly of America is fully aware of the gravity of the present situation and is ready to cooperate to the fullest in the prosecution of the war. We are conscious, however, that the President of the United States and all others in authority in our national government have been urging the maintenance, as far as possible, of our cultural and religious patterns during the war. For Jews, the observance of Holy Days and the cessation of work thereon is basic to our religious life. This is especially true of the observance of New Year and the Day of Atonement, on which work is one of the major unequivocal prohibitions.

"We feel such observances to be of the utmost importance for maintaining morale among Jews. For these reasons we deeply regret that we cannot give our sanction for Jews to work on New Year and Day of Atonement, except in these establishments of a war nature where no stoppage of work takes place for Christmas or for any other religious or national holiday, or for any other reasons."

A halakic question was received from a Seminary chaplain: "When do the Jew-

ish soldiers, crossing the international line on the Pacific, have to observe the Jewish Sabbath and other Jewish holidays? According to American time or according to Japanese time?" The Chaplain was instructed to observe these days according to the American time, since his stay in the Pacific was only temporary.

Other questions were: 1) Can a "Cohen" claim exemption from military service on the grounds that by Jewish traditional practices he is precluded from coming in contact with the dead? The Committee responded that a "Cohen" cannot claim exemption on these grounds for, as Professor Ginzberg has remarked: "The first Jewish general, Judah Maccabeus, was a High Priest." 2) Is it proper to keep a Sofer Torah in government fort chapels, and to read from the Torah at evening services during the week? The answer was: It would be improper to keep the Sofer Torah in the same place where the religious services of other faiths were held. However, if it proved necessary, it would be advisable to bring the Sofer Torah to the Chaplain especially for the services. If the services were held on Sunday or Wednesday evening, one might read the *parashah* from the weekly Sidrah and call upon three persons, since Sunday evening, according to the Jewish calendar, is part of Monday, and Wednesday evening is part of Thursday, when the Torah is normally read in all synagogues as part of the weekday service.

Frequent injuries brought to the attention of the Committee problems pertaining to burial and the laws of mourning. For example: Is cremation of the dead permissible? If not, may the rabbi officiate at the funeral of one that was cremated? What about autopsy? Is Jewish Law opposed to autopsy, even in cases where such a performance would aid medical research and investigation? Is it permitted, according to Jewish Law, to

[Continued on page 23]

## Center "Jubilee Book" Attracts Widespread Interest

**L**AST month the Brooklyn Jewish Center published a "Jubilee Book" in commemoration of the twenty-fifth anniversary of its founding. The book has attracted considerable attention, both because of its handsome appearance and the historical importance of its contents.

The responsibility for the publication of the Jubilee Book was assumed by the Editorial Board of the *Brooklyn Jewish Center Review*, and the members planned it, first, as a complete record of the Center, from its founding to its twenty-fifth birthday and, secondly, as a survey of the Jewish Center movement in the United States, a movement which today is of paramount importance to our Jewish communities.

The leading article in the volume is a comprehensive history of the Brooklyn Jewish Center, probably the most complete story of an institution of its scope published in this country. It was written by Joseph Goldberg, the Administrative Director of the Center, and to him should go the thanks of all who have the interest of the Center at heart, for it was a work requiring great labor, great skill in research and organization, and much tact in dealing with the many personalities who played their part in developing the institution, and with the numerous activities produced by the initiative and zeal of the members.

The expert analysis of the Center movement was prepared by Rabbi Leon Spitz and is likely to become a standard reference work. Included in the book are a biography of Dr. Israel H. Levinthal, a fine appraisal of the spiritual leader of the Center, a sketch of the unique Joseph Goldberg, whose devotion to the Center is almost a phenomenon, and the text of a series of striking speeches, delivered at the anniversary's services and dinner, which are a valuable commentary on Jewish life in America.

On this page are a few of the comments on the Jubilee Book which have been received by the Center. Others will appear when the *Review* resumes publication in September.

—LOUIS J. GRIBETZ

### **From Leon Crystal, City Editor, Jewish Daily Forward**

(Addressed to Joseph Goldberg, Administrative Director of the Center)

Even though not a Brooklynite, I have read the Jubilee Book with real interest. If it was your purpose to tell the story of how a large section of the largest Jewish community in the world is gradually becoming integrated into a spiritual and cultural force, you have succeeded, indeed. At this time, we in the United States need such community integration more than ever before. Without it the highest traditions of Jewish life, as developed by so many European communities, now extinct, would soon be entirely forsaken. Your own role in the growth of the Brooklyn Jewish Center, so eloquently described in the article by Mr. Louis Gribetz, should serve as an example to many of our communal workers.

In addition, the Center is to be complimented on the handsomeness and the fine literary taste exemplified by the Jubilee Book.

### **From Dr. John Haynes Holmes**

(Addressed to Dr. Israel H. Levinthal)

What a wonderful book you have published in celebration of the Twenty-fifth Anniversary of the founding of the Brooklyn Jewish Center! With what legitimate and happy pride you must survey this notable record of your life work! I have run through the book with great delight—the printing is beautiful, the pictures are highly interesting and the story is remarkable. I beg to thank you for your kindness in sending me a copy of this publication.

### **From Dr. Robert Gordis**

The Jubilee Book of the Brooklyn Jewish Center is a superb memorial of a great institution and the living spirit of its spiritual leader, whom I am proud to call my teacher and friend. A hearty Yishar Koach to you!

### **From Prof. Will Durant**

(Addressed to Joseph Goldberg, Administrative Director of the Center)

The Jubilee Book has just reached me. It's a lovely piece of work, and a heart-

ening record of human devotion and unselfishness. Your own record of twenty-five years of hard work, often against discouraging difficulties, is an inspiration. I'm sure you could have made a fortune in that period with your abilities.

The old-time members listed on page 95 should be particularly proud. Max Herzfeld's long association with you is also a bright spot in our generation. He was so modest that he never told me that he had led the drive for paying off the mortgage. I am writing him a word of belated congratulations.

My regards to Rabbi Levinthal. He carries on a magnificent tradition.

### **From Louis Finkelstein, President, Jewish Theological Seminary of America**

The Jubilee Book is indeed a document of great historical interest, excellently prepared and beautifully produced. I am delighted that you were good enough to send me a copy. I want to extend to Dr. Levinthal and the others responsible for this fine piece of work my congratulations.

### **From Prof. Mordecai M. Kaplan, Jewish Reconstruction Foundation**

I wish to thank you for sending me a copy of the Jubilee Book.

In addition to being a beautifully executed publication, the contents are very valuable as an account of the remarkable development of the Synagogue Center movement. Naturally, I was most interested in being brought face to face with the evolution of the Center idea. It brought back memories of the struggle, many of the details of which I had long forgotten.

### **From Rabbi Gershon Hadas**

Your Jubilee Book is an inspiring document revealing the extraordinary fine work which your institution has been carrying on these many years.

### From Dr. Julius H. Greenstone

I have read the Jubilee Book with absorbing interest and was delighted to note the tremendous progress made in the last quarter of a century by this outstanding institution in American Jewish life, the Brooklyn Jewish Center. Your splendid record of these achievements gives an illuminating picture of the arduous labors and gratifying results of the pioneers and workers in its behalf. I am very happy at the recollection of the small part that was assigned to me in the dedication of the building.

Kindly convey my hearty greetings and best wishes to Dr. Levinthal on this occasion. He surely has sufficient reason to be gratified and fully compensated for the unselfish labors which he expended in the rearing and development of this institution with which his name will forever be indissolubly associated.

### From Louis Kraft, National Jewish Welfare Board

In the absence of Mr. Weil from the city, may I thank you for the copy of the Jubilee Book. We are all most impressed with the fine brochure which tells so well the story of the Brooklyn Jewish Center.

### SUMMER SUSPENSION

In accordance with our usual practice, the "Review" will not be published during July and August. The next issue will be in September.

We wish the Center family, and readers outside of the Center, a very happy summer, and thank them for their interest in this publication, which they can proudly claim to be the foremost of its kind in this country.

The September issue will contain the usual New Year greetings. These are a particularly fine form of wishing your friends well. Reservations for space should be made early at the Center office.

## NEW BOOKS

Reviewed by

DR. ISRAEL H. LEVINTHAL

"Out of Endless Yearnings." By C. Davidson. Bloch Publishing Co.

This is one of the most charming pen portraits of the intimate life of a great personality that has come to the attention of this reviewer. Professor Israel Davidson was one of the world's greatest authorities in the field of mediaeval Hebrew poetry. His researches and his remarkable books in this field have won for him fame throughout the entire Jewish scholarly world. For about thirty-five years he was one of the distinguished members of the faculty of the Jewish Theological Seminary of America.

His beloved and devoted wife, Mrs. C. Davidson, gives us in this volume the fascinating story of the life of this interesting personality. It is not an appraisal of his scholarship nor of his scholarly achievements. Rather it is a graphic picture of the man himself—his early struggles, how the *Yeshivab Bachur*, immigrating to this land, overcomes all difficulties in order to acquire a college education; how, despite many obstacles, he pursues his goal of scholarship and rises to the eminent position of one of the luminaries in Jewish cultural life.

But the book is even more than that. It records many anecdotes which reveal the real character of the man, his keen wit and humor, his lovable traits which endeared him to all who came in contact with him. It tells the story of his love and courtship, of his meeting with the world's outstanding Jewish personages, and a hundred and one other human tales that reveal the man as well as the scholar.

Mrs. Davidson writes with skill. The book reads like a novel and holds the attention of the reader from cover to cover. Truly, our authoress, "out of endless yearnings," has recreated one of the most lovable and beloved figures in the world of Jewish scholarship.

All who have known Professor Davidson in life will find delight in this volume, since it will refresh cherished memories. But even those who were not privileged to know him will also find delight in reading the life story of one who by sheer force of intellect and character rose to heights of deserved eminence.

"Barkai"—in memory of Benjamin Hirsh. Published by Hebrew Society, "Barkai."

One of the most beloved figures in our own Brooklyn Jewish Center was the sainted Benjamin Hirsh, of blessed memory, who for more than twenty years was one of the leading members of our Hebrew School Faculty. Mr. Hirsh raised a whole generation of our youth to a fine appreciation of Jewish values.

This volume, published as a memorial to him, is a fitting tribute to his personality and to his great contribution to Hebrew culture. It contains several hereto unpublished interesting articles written by Mr. Hirsh, also a beautiful and touching pen portrait by his daughter Dinah, and tributes to him by a number of his close associates. The volume includes also several scholarly articles on interesting themes. The Board of Editors, consisting of Messrs. Emanuel Edelman, Meyer Kimmel and Dr. Michael Canick, deserve hearty congratulations for thus perpetuating the memory of a great and beloved scholar, teacher and friend in such a worthy manner.

"The Story of Zionism." By J. Mitchell Rosenberg. Bloch Publishing Co.

There was a real need for a short history of Zionism, telling the story of that important movement to the uninitiated, particularly among our young. Mr. Rosenberg has performed this task in excellent fashion. He has made a study of all the various aspects of Zionism, and of the problems facing the movement today. He tells the story in an interesting manner, teaching, and inspiring the reader at the same time. This reviewer voices the hope, expressed by Ludwig Lewisohn in his preface to this volume, "that many thousands who stand in need of such a book will avail themselves of the opportunity for instruction and enlightenment which it offers them."

[Continued on page 23]





## 2. JEREMIAH

Cut off thy hair, and cast it away,  
And take up a lamentation on the high hills;  
For the LORD hath rejected and forsaken the generation of His wrath.

For the children of Judah have done that which is evil in My sight, saith the LORD; they have set

their detestable things in the house whereon My name is called, to defile it. And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into My mind.

—From *Jeremiah*, Chapter 7

# THE PROPHETS

A NEW SERIES OF WOOD ENGRAVINGS  
BY ISAC FRIEDLANDER

*This is the second instalment of the illustrations to Books of the Prophets by the noted artist with whose work our readers have become familiar through his powerful "Invictus" woodcuts, published recently in the Review. The "Prophets" will be continued in the fall issues.*

## 3. ZECHARIAH

Behold, a day of the LORD cometh,  
When thy spoil shall be divided in the midst of thee.  
For I will gather all nations against Jerusalem to  
battle;

And the city shall be taken, and the houses rifled,  
And the women ravished;  
And half of the city shall go forth into captivity,  
But the residue of the people shall not be cut off  
from the city.

Then shall the LORD go forth,  
And fight against those nations, . . .  
And ye shall flee to the valley of the mountains;  
For the valley of the mountains shall reach unto  
Azel;

Yea, ye shall flee, like as ye fled from before the  
earthquake

In the days of Uzziah king of Judah;  
And the LORD my God shall come,  
And all the holy ones with Thee.

And it shall come to pass in that day, that there  
shall not be light,  
But heavy clouds and thick;  
And there shall be one day  
Which shall be known as the LORD's,  
Not day, and not night;  
But it shall come to pass, that at evening time there  
shall be light.

And it shall come to pass in that day,  
That living waters shall go out from Jerusalem:  
Half of them toward the eastern sea,  
And half of them toward the western sea;  
In summer and in winter shall it be.  
And the LORD shall be King over all the earth;  
In that day shall the LORD be One, and His name  
one.

— From Zechariah, Chapter 14





I HATE climbing those eighteen steps up to our flat on the second floor. We could've lived on the first floor if my ma wasn't afraid of burglars or something. My ma, she always got something of which she is afraid of.

Funny thing how I know there are exactly eighteen stairs. I am reading some of these Sherlock Holmes stories, and Sherlock says to Watson, "You see, but you do not observe. How many steps are there leading up to our room?" And Watson says, "I do not know." And Sherlock says, "There are seventeen. That shows you do not observe." Well, the next morning, when I am going down the steps to work, I count them, and there are eighteen.

Anyway, this night when I come home, I shove the key into the lock, jerk the door open, and slam it behind me. I am in a lousy mood, and it must be because I am tired. You get that way, working in a department store the week before Christmas because they certainly kick you around. So I go into my room, drop my coat on the bed, and then I go into the kitchen where my ma is fixing supper.

We're all kinda embarrassed about my ma in my family, because she is so shy, and besides that, she never takes care of her appearance the way she should. Once in a while we give her a talking-to (my sister Selma, who is fifteen, and my brother Dave, who is eleven, big for his age, and me, I am twenty), but it doesn't do much good, as she listens to us without hearing us.

Well, this night when I get to the door of the kitchen, she is standing there and I give her the once-over. She's making soup or something, and the kitchen is hot, and she is pushing the hair back out of her eyes, and she would never think of getting something to hold her hair back, but she keeps on pushing it off her face every time it falls down, which is every few minutes or so. I look at her dress, and the hem is a little raggedy, and around her waist where her stomach sticks out there is a fine line of dust which she has caught rubbing up against something around the house. My ma isn't fat, she isn't what you would really call fat, but she does stick out in the stomach.

I was going to mention this business about her stomach to my sister Selma. I guess she knows better than a fellow what my ma ought to do about it, but

just then I notice my ma pushing back that hair again, and I get mad, and I say to her, "Ma, can't you put a hairpin or something there, and besides, it isn't sanitary." But she doesn't answer me at all, and I can see her ears get red just like a kid. Well, you know how it is, if you talk to a person, and the person doesn't answer you and especially if you're mad, you only get madder, and I say to her, "Why do you walk around the house all the time like a regular slop?" So she still doesn't answer me. And do you know why? Because she knows I am right, that's why. I look over to my sister Selma who is listening, and she catches my eye, she nods up and down as much as to say, "You sure are right, Al."

Then I say to my sister, "Where is Dave? Is that kid of eleven years going to run around all hours? Here it is nearly six o'clock." So Selma shrugs her shoulders and goes back to her homework. She isn't interested in no one but herself.

Just then the doorbell rings.

I go to answer it, thinking it is Dave, and I am going to bawl him out, but it isn't Dave. Instead it is Mrs. Winder, who is a sort of relative of ours by marriage, but anyway she is a *yachna*. That woman is a real sketch. She must have been married in the old country yet, and she is a couple of years older than her husband. She has seven children, five of which is girls, and her main object in life is like this woman I was reading about, her name is Jane Austen, and she has five daughters, too, only this Mrs. Winder is worse, because by her, anything in pants is good enough, as long as he'll marry her daughter. This is a mean way of talking, but can I help it? It is the truth.

The first daughter Mrs. Winder married off was Sadie, and it is an open secret that it cost Mr. Winder nearly three hundred dollars, and they had to give the guy a job, too, a regular meal ticket. I know the guy she married, this Sadie, because he is my own cousin.

When this Mrs. Winder comes in, I say, "How come you are in our neigh-

*Ma Was a Mild Woman — But  
There Was a Limit*

## MY MA AND THE SHOWER

By SAMUEL SHEPLOW

borhood, Mrs. Winder?" And she answers me, "Oh, well, we were doing our shopping, you can't get no kosher meat in the neighborhood where I live. Is all *goyim*. Where is your mother?"

So I call my ma in from the kitchen, and she comes in nervously as usual when there are visitors.

"Hello, Mrs. Winder," says my ma, "how are you?"

"I'm fine," says Mrs. Winder. Then she looks at my ma. She looks at her hair, and she looks at her dress. I am thinking it is none of her business, she don't have to stare that hard, but she stares, and then says:

"My God, Mrs. Kaufman, you are looking terrible. I never seen you looking so bad. What's the matter with you? You should take care on yourself. A woman your age don't need to look so terrible."

Personally I think it a pretty raw way to talk, and I get mad. But my ma, she takes it calmly and she lets Mrs. Winder say whatever she wants. My ma acts like a *schemiel*.

Mrs. Winder hardly even stops talking after making that crack, and she says, "You heard, maybe, my girl Frances, the second oldest, is getting married. A fine boy, too, and she could have had a professional man, but she is marrying for love."

Then Mrs. Winder stops and looks at my ma, waiting for her to say something, or at least my ma should look surprised. But my ma keeps quiet. She doesn't know what to say.

Mrs. Winder goes on, "So, naturally, I'm giving her a shower, and I want you should come. It's going to be a miscellaneous shower. I think that's the best, don't you? You can bring any kind of present you want."

She stops again. My ma shakes her head up and down to show she is paying attention.

Then Mrs. Winder says, "By the way" very casually, "do you think your sister,



Mrs. Robbins, would like to come, even if she don't know my Frances? Her husband is in the department store business, and it wouldn't be no trouble for her to bring a little something. I know she wouldn't come empty-handed, and we're having a very nice lunch at the Marcus restaurant, tuna-fish salad."

If there is one thing my ma hates to do, it is ask a relative for a favor, but she hasn't got the courage to turn Mrs. Winder down, so she nods again, and Mrs. Winder looks very pleased, and says, "Well, I guess I'll go now, and you'll receive in the mail a card that says the time and address where to go, and maybe you'll do me a favor, you'll call up your sister. I don't know if I'll have enough cards."

So my ma nods again, and Mrs. Winder gets up to go.

After she leaves, my sister Selma, who is all the time doing her homework, looks up and says in her snottiest way, "Imagine her giving a shower for her *own* daughter! It simply isn't done."

"Oh, pardon us, Emily Post," I say, very sarcastic, and then I go into dinner.

About a week later, I come home and what do I see—my ma is sitting in the dining room with her hat and coat on, and as soon as I come in, she says, "Allie, don't take your coat off, because I want you should drive me to Frances Winder, to the shower."

So my sister Selma, for once she is watching what is going on, she says, "You ought to see her. Take off your coat, ma."

And my brother Dave, who is home early for a change, is hopping around on one leg, all excited, and he yells, "Boy, is she dressed up! Fit to kill."

"Shut up," I say to Dave from force of habit, and then I turn to my ma, and I say, "What's this all about, what are they saying? Let's see what you did to yourself."

So my ma blushes, and takes off her coat without arguing, and I look and she is wearing a brand-new dress, and her nails are all red, and when she takes her hat off, why her head is all full of curls, and the dress she's wearing is this color, what do they call it? Chartreuse.

"Boy," I say, "you certainly are dressed fit to kill, like Davey says, but those curls look foolish on a woman your age. Come on, I'll drive you over to the shower, but

am I hungry!"

So we go down to the car, and I drive her over to the place where the shower is, and all the way over, my ma is muttering, "I'll show her, believe me! To talk to a decent woman like that." But she won't tell me what it's all about.

I go in with my ma to the restaurant, when we get there, just to see what it is like so I can tell my sister Selma, and no sooner do we get there than my ma picks out Mrs. Winder from a crowd of women. "Oh, Mrs. Winder," yells my ma, at the top of her voice. And frankly I am surprised to hear her yell like that because her voice is usually hoarse, sort of like a whisper, as if she is scared.

My ma goes up to Mrs. Winder, and she says in a loud, clear voice:

"My God, Mrs. Winder, you're looking terrible. I never seen you should look so bad. Is your husband's business bad? Then what are you wearing that dress you had already God knows how many years?"

I am stunned.

My ma catches her breath and goes on, talking like she memorized the whole thing. "Here," she says, handing her a package she is carrying, "Here, Mrs.

Winder, is a little something I picked up for you. I'm sorry I have to go, so good-bye. I hope it will gonna be a lovely shower. I see you got plenty people here, leave it to you, and it's a shame my sister can't make it, but she chipped in on the present a half a dollar. Well, I'd like to stay, but you know tuna-fish salad. It don't agree with me."

So she turns around, and she sees me still there.

I am speechless. So is everyone else at the shower.

"Oh, Al," she says, making out she is surprised, "I am glad you are here, you can drive me home, I was gonna call a taxi."

So I drive her home. All the way home she don't say a word. The next night when I come in, she has rubbed all the polish off her nails, and she is pushing back her hair from her face while she is making soup.

And she is talking to herself, real quiet. "Imagine, to come in a respectable house! I showed her, believe me!"

So I am proud of my mom.

And I certainly was surprised. Did I know my ma had *bidden fires*?

## Maxa Nordau Leaves America

By MILTON BROWN

NEW YORK Zionists recently gave a send-off to Max Nordau, who is returning to Palestine.

In a few words spoken to her friends, the daughter of the great Max Nordau said that there are two men in every woman's life—her father and her husband. Her husband is Captain Claude Greenblatt, once a flyer in the French Army, and the engineer on the construction of the Tel Aviv harbor. He is now engaged in engineering work in Palestine.

Maxa Nordau is the daughter of a famous man. The glory of his greatness covers her. Perhaps some would envy this, yet it is probable that in her case, the fame of her father has been a handicap. She is a person of considerable force in her own right. She is an attractive woman, a good speaker, a fine painter, but almost inevitably when one thinks of her, the mind immediately drifts to the man who was her father—who shook the

literary world of his day with his great volumes. His work, "Degeneration," for example, even provoked Bernard Shaw to write a counterblast. In our own country, Nicholas Murray Butler at the same time raised his lance against it. In rapid succession the volumes of Nordau, "Conventional Lies," "Paradoxes," were like a cold shower over the world of his day.

They seemed to say: "Little man, you think you are so innocent. You think you are sitting on soft pillows, and amid roses, with everything developing for the best. There is poison around you, and you had better watch your step."

Maxa Nordau told her friends that her father was a saddened man, and she said everyone like him, who has the faculty of, what she called, "double sight," must be a sad man. Max Nordau, she said, foresaw what was going to happen, and it was this that made him sad.

—Through the Jewish  
Telegraphic Agency

# NEWS OF THE MONTH

**A**CCCELERATION of the \$4,000,000 campaign of the Hebrew University and the Hadassah to establish a medical school at the university was announced by Dr. Judah L. Magnes, president of the institution, who has arrived in this country to aid the drive.

Despite the fact that the necessary funds have not yet been collected, Dr. Magnes said that expansion of the medical facilities has begun. The Hadassah hospital, which at present has a capacity of 350 beds, will have 70 beds added shortly, and is expected to be increased to 500 or 550 beds when the program is completed. A cornerstone has already been laid for a new nurses' training school.

Dr. Magnes stated that for a long time Palestine has depended upon European Jewish doctors to protect the health of the population, and pointed out that the supply of young Jewish physicians halted abruptly in the years of the Hitler regime. Palestine must train its own medical and scientific personnel in order to provide for the future, he said, adding that he expected the medical school would become the center for medical research in the Near East.

Dr. Magnes declared that although the Hebrew University was a center for Jewish culture and science, the enrollment is and will continue to be on a non-sectarian basis. The only requirement is a high scholastic record. He said that there were a number of Arabs at the university now and that nine American students were attending under the provisions of the G.I. Bill of Rights. The enrollment of the university at present is 900. The largest attendance figure was reached during the scholastic year of 1939-1940. Shortly thereafter the students began dropping out of school to enlist in the British armed forces until only 300 students remained during the war years.

PRESIDENT TRUMAN appointed a Cabinet committee on Palestine and related problems, composed of the Secretaries of

State, War and Treasury, under the chairmanship of Secretary of State James F. Byrnes.

The President said in a statement that he had appointed the committee in view of the urgency of various problems relating to the displaced Jews in Europe and Palestine.

"The committee will be charged with assisting me in formulating and implementing such policy with regard to Palestine and related problems as may be adopted by this Government." The President's statement added, "an executive order will be issued outlining the functions and authority of the committee in fur-

ther detail.

"The committee will be authorized to negotiate with the British Government and with other foreign governments and to maintain contact with private organizations relative to the various matters arising out of the recommendations of the Anglo-American Committee of Inquiry. It is my earnest hope that the Cabinet committee will be able to undertake its urgent tasks at the earliest possible moment," the statement concluded.

The appointment of Henry Grady, former Assistant Secretary of State for Economic Affairs, as deputy chairman of the Cabinet committee will be announced shortly by the State Department, which will also supplement the President's statement with more detailed information regarding the duties of the committee.

☆

BRITAIN asked the French Government for an account of the circumstances under which the ex-Mufti of Jerusalem es-

## LATE NEWS

**R**USSIA supported the Arabs at the meeting of the United Nations Economic and Social Council at Hunter College, New York, when Dr. Charles Malik, of Lebanon, spokesman for the Arab League, offered proposals which would have prevented the International Refugee Organization from aiding immigration to Palestine.

☆

As this issue of the *Review* goes to press the "Mufti" of Jerusalem was definitely reported to be in Cairo and to have sought asylum from the King of Egypt. At the same time it was reported that documents had been found in Germany which proved that Haj Amin was a war criminal and could be put on trial before the international tribunal. It was also stated that the evidence disclosed that Haj Amin, expecting a German victory, had agreed to Nazi domination over all the Arab countries in return for being appointed deputy ruler over these lands. These documents, it was said, would prove to the Arabs that their Mufti was a traitor to them too. It was claimed that knowledge of this impending action against him prompted Haj Amin to escape from France.

THE conflict between the Jews and the British in Palestine took on the aspects of open warfare as armed forces of both groups engaged in sporadic clashes in cities and colonies throughout the country. A number of Jews and Britons were killed.

Jews armed with tommy guns surrounded a British officers' club on Hayarkon Street in Tel Aviv and kidnapped five officers. The kidnappers first cut telephone lines and suspended traffic in the area and then broke into the club. As they left they flung a grenade at an approaching military truck to prevent it from following them.

Immediately after the alarm was sounded strong troop and police detachments, assisted by twenty tanks, surrounded the area and began an exhaustive hunt for the Jews. The officers were held as hostages for Joseph Simkhon and Itzhak Azbel, who were sentenced to death last week for participating in an armed raid on a British military camp.

A successful attack by Jewish underground units was made on the railway yards at Haifa Bay.

caped from France.

A Reuters report emphasized that the ex-Mufti, though considered guilty of offences against the Palestine Defense Regulations, is not regarded by the British Government as a war criminal. A Foreign Office spokesman said that Britain still wanted to place the ex-Mufti on trial for his participation in the anti-British, pro-Nazi rebellion in Iraq in 1941.

A high French police official, responsible for the control of foreigners in the country, is understood to have been relieved of duty following the disappearance of the ex-Mufti.

A PLAN to set up a provisional Arab Government of Palestine in one of the neighboring Arab countries was rejected at a meeting of the political sub-committee of the Council of the Arab League.

Fares Bey Khoury, former Syrian Premier and head of Syria's Arab delegation, is reported to have advised the sub-committee studying possible submission of the Palestine case to the United Nations to submit it to the General Assembly only, and not to the Security Council.

ARMED groups derailed three trains in various parts of Palestine and blew up their engines. One of the trains was stopped by a group of men and women between an Arab village and a Jewish suburb of Tel Aviv. After ordering all passengers to leave the carriages, the terrorists dynamited the train.

AMERICANS who suffered war damages in Poland may file compensation claims with the Polish Government, the State Department has announced. The announcement is especially important for Jews who claim property in Poland left by relatives who died during the Nazi occupation.

The Polish Government has not yet begun payment of compensation to Polish citizens, but the Polish Foreign Office has advised that American and other Allied nationals may expect payment after Polish citizens have been recompensed.

THE first group of Polish Jews to leave for Palestine directly from Poland since September, 1939 passed through Czechoslovakia. The group consists of 105 emigrants.

Representatives of the Palestine Office and of the Joint Distribution Committee met the transport at the railway station in Prague and extended greetings and aid. The group is headed by Dr. I. Kurtz, head of the Palestine Office in Warsaw, which has resumed its work of organizing Jewish emigration from Poland to Palestine.

PROF. PHILLIP HITTI of Princeton University, leader of the Arab anti-Zionist group in the United States, arrived in Beirut following a four-day visit to Ibn Saud, ruler of Saudi Arabia.

It is reported that he delivered to the Arab King a personal message from President Truman indicating the attitude of the United States Government toward the recommendations of the Anglo-American inquiry committee and clarifying the intentions of the United States in the Middle East.

A DEMAND for the legalization of the Agudas Israel, orthodox organization in Poland, was made here by leaders of the organization in America during a conference with the delegation of the Central Committee of Polish Jews, which is now visiting this country under the lead-

ership of its president, Dr. Emil Sommerstein.

The Agudas Israel leaders pointed out that their organization was one of the most influential Jewish bodies in pre-war Poland. They emphasized that the stand of the World Agudas Israel Organization towards the present Polish Government will be determined by the attitude of the Polish authorities towards organized Jewish orthodoxy in that country.

MERGER of groups A and B of the General Zionist Party took place in Tel Aviv at a nation-wide conference of delegates from both groups.

The conference was addressed by leaders of both sections who revealed that preparations are now being made for the convocation of a party congress. Dr. Moshe Sneh, one of the leaders of the party, will soon proceed to Europe and the United States to arrange for the conference.

THE Federal and New York State Governments were asked to investigate the Ku Klux Klan in a resolution adopted at the closing session of the 16th annual convention of the Jewish War Veterans at Swan Lake, N. Y. Fifteen hundred

## THE HAWAIIAN JEWISH COMMUNITY

By JOE FRIED

HAWAII'S Jewish community, consisting only of one hundred families at present, is more than a quarter of a century old. It increased an estimated 30 per cent during the war years.

Most of Hawaiian Jews are established in business. As holds true in Manila and other principal Pacific bases, Jewish servicemen, in cooperation with the Jewish Welfare Board, are doing much to expand the activities of Hawaiian Jewry. Unfortunately, there is no actual organized religious or cultural program here other than that sponsored by the J.W.B. The Board recently purchased an elaborate mansion in Honolulu, presently utilized as a USO, which will soon become the Jewish Community Center of Honolulu.

At present there is one synagogue in Hawaii. It is located in Honolulu, capital city of the island of Oahu, and operated for servicemen and civilians. The J.W.B. sponsors it.

Hawaii's Jewish community is augmented today by hundreds of Jewish servicemen and civil service workers from the States. During a recent community seder approximately 1,000 persons were in attendance.

Chaplain Morris Mathews, of New York City, is Hawaii's spiritual leader. Attached to the Army, Chaplain Mathews is this community's sole rabbi.

Last year this small community raised a total of \$10,000 for the United Jewish Appeal, and it has done equally well for other causes.

Hawaii's Jewry, however, is most proud of its performance in aiding Jewish refugees. Strategically situated, the Islands served as a last stopover for Jewish immigrants en route to the States from temporary havens in the Pacific. The Jewish community here fed and clothed the prospective American citizens. Affidavits were provided for a dozen refugees enabling them to remain in the islands.



delegates attended.

The governments were asked to determine the extent to which the Klan and other organizations which "spread racial and religious hate" are violating Federal and state statutes. The convention also urged President Truman and the Congress to press Britain to admit 100,000 Jews to Palestine as recommended by the Anglo-American inquiry committee. Jacob S. Spiro of Jersey City, New Jersey, was elected commander to succeed Isadore Ginsberg.

☆

CONSOLIDATION of the programs of the National Refugee Service and the National Service to Foreign-Born Department of the National Council of Jewish Women into a single welfare service for immigrants was unanimously endorsed at a membership meeting of NRS at the Essex House Hotel. Previously the consolidation had been approved by the National Council of Jewish Women.

The consolidated program will "serve the community as a whole and the newcomers finding haven in our country better and more efficiently than ever," Charles A. Riegelman, president of NRS, declared.

☆

THE establishment of a Dr. Israel Goldstein Lectureship at the Jewish Theological Seminary, in honor of Dr. Goldstein, Zionist leader and rabbi of the B'nai Jeshurun Congregation in New York, was announced at a dinner marking his fiftieth birthday at the congregation's community center. A scroll commemorating the creation of the lectureship was presented to Dr. Goldstein by Dr. Louis Finkelstein, president of the Seminary.

The lectureship provides for a series of annual lectures by an outstanding Jewish cultural leader and their publication in book form. Funds for the support of the lectureship have been donated by friends of Dr. Goldstein and the Seminary.

☆

A COMPLAINT charging Columbia University with operating a placement bureau which uses discriminatory application blanks in violation of state law was filed with the New York State F.E.P.C. by the American Jewish Congress, it was reported this week.

The Congress pointed out that a record for a teaching appointment, allegedly

used at the University, asks "nationality," "race," and "place of birth." Another record requests the applicant to fill in a space labelled "religion."

☆

DR. LISE MEITNER, Jewish refugee and atomic scientist, has been awarded a citation for her contributions to inter-faith understanding by the National Conference of Christians and Jews. The award was presented by Dr. Arthur H. Compton, chancellor of Washington University at St. Louis.

☆

MILITARY forces occupying the settlement of Birya, whose entire male population was sentenced to prison on June 1 following their conviction on the charge of illegal possession of arms, have evacuated the colony.

The district officer and high military and police officials returned the settlement to its inhabitants together with a formal announcement that the three and one-half months occupation was ended. The colony was occupied on February 28 when British military and police forces raided it following an alleged attack on an Arab Legion camp nearby.

Many Jews gathered from neighboring villages and settlements to witness the event. At night Jewish youths from the surrounding district of Galilee marched on Birya carrying torches, dancing the horah and singing: "Birya is ours."

☆

EMPEROR Haile Selassie has intervened to save two Palestinian Jews who escaped from Eritrean concentration camps to Ethiopia from being sent back.

☆

RABBI Moshe Blau, leader of the Agudas Israel in Palestine, died in Messina, Italy, it was reported here. He was 61 years old.

Rabbi Blau was heading an Agudah delegation en route to the United States when he contracted peritonitis aboard the Rumanian vessel Transylvania. He was taken off the ship at Messina.

☆

A CONFERENCE of American Military Government officials, representatives of the Central Committee of Liberated Jews of Germany, and Dr. Philip S. Bernstein, Advisor on Jewish Affairs to Gen. Joseph T. McNarney, was held in Munich to consider the Central Committee's request that it be granted legal status by military authorities in the U. S. zone of Germany.

Colonel Stanley Mickelsen, head of the Displaced Persons Division of the U. S. Forces in the European theatre, and Dr. Zalman Grinburg, head of the Central Committee, discussed the functions and purposes of the group. At present the Army recognizes the committee as spokesman for the displaced Jews, but has not granted it legal status. It is expected that such a status will be achieved shortly. After the conference, Rabbi Bernstein left here for a tour of the DP camps in and around Stuttgart.

☆

THE Jewish Community Council of Vienna was officially informed by the

## REFUGEE DOCTOR DEVELOPS HAY FEVER REMEDY

THE development by Dr. W. S. Loewe, German Jewish refugee doctor, of a new drug which provides effective relief and a possible cure for hay fever, was revealed. An article in the June issue of the *Bulletin of the New York Academy of Medicine* said that Dr. Loewe, who is now teaching at the University of Utah, spent twenty-five years experimenting and developing anthallan, the new drug.

Anthallan has been used experimentally for two years, and in some cases the patients have had no recurrence of hay fever during that period. In general the drug has been 75 per cent effective among the patients who were used in experiments conducted by several doctors from the Vanderbilt clinic in New York. The drug, which is taken in six daily pill doses for a period of three weeks, attacks the cause of the ailment rather than the symptom.

Austrian Government that the Ministry for Property Security is prepared to accept a Jewish representative on the advisory committee dealing with restitution of confiscated property.

☆

THE Federation of Jewish Societies in France has announced that it is establishing a special department to aid Jewish refugees from the Carpatho-Ukraine who are entering the country in great numbers.

# BROOKLYN JEWISH CENTER ACTIVITIES

## CENTER INSTITUTE OF JEWISH STUDIES FOR ADULTS CLOSES SUCCESSFUL SEASON

OUR Institute of Jewish Studies for Adults, under the personal directorship of Rabbi Israel H. Levinthal, closed a most successful season of activities for the year 1945-46 with a "Siyum," on Thursday evening, April 11, 1946. The courses this year were initiated with an Opening Assembly which was held on October 25, 1945.

This year, the Institute is particularly proud to record the regularity of attendance and the faithfulness on the part of our student body. This faithfulness is exemplified in the fact that a number of our graduates returned to us to partake of more instruction in the fields of Hebrew, Religion and History. A number of Scrolls of Achievement were granted to those who successfully completed the prescribed number of years in our school. Eight women and one gentleman were the recipients of these Scrolls. Two students received Alertness Credits to aid them in their work in the Public Schools.

The Institute started an innovation this year in its curriculum—a class in Yiddish for beginners. This venture was highly satisfactory and excellent progress was made.

One hundred eighteen students were enrolled. Of this number 54 were Center members and 64 non-members. One hundred women and 18 men. Most of this number enrolled for two or more courses as follows:

	No. Students
HEBREW A—Mrs. Jean Serbin-Beder	35
HEBREW B—Miss Betty Ungar	12
HEBREW C—Miss Ethel Barbanel	10
HEBREW D—Miss Lillie Rubee	18
YIDDISH—Mr. Samuel Edelheit	25
TALMUD A—Dr. Michael Higger	20
TALMUD B—Dr. Michael Higger	3

JEWISH HISTORY—Mr. Leo Shpall	19
RELIGION—Mr. Leo Shpall	27
DAY CLASS IN RELIGION AND HISTORY—Dr. Alexander Burnstein	26

For the coming season, we have to make a greater effort to enroll more male students in the Institute. The interest of the students in their work may be judged by the fact that in one of our classes in advanced Hebrew, the students have petitioned for an additional hour a week so that they may study the Bible in Hebrew as well as continue with modern litera-

ture study and conversational Hebrew.

The Institute has been complimented by the heads of the National Academy for Adult Education of the Jewish Theological Seminary for the superiority of our school. We aim to retain that distinction and progress even beyond it.

Great credit for the remarkable success of our Institute is due to the members of our faculty, each and every one of whom is a specialist in his or her chosen field. Special credit and thanks are also due to the Registrar of our school, Mrs. E. N. Rabinowitz and to our Librarian, Dr. Elias N. Rabinowitz, who gave so freely of his time to any of the student body who desired advice in text or references.

## HEBREW SCHOOL GRADUATES 10 STUDENTS

OUR week-day Hebrew School held its annual graduation on Sunday morning, June 16th, in the presence of a large and representative audience.

Rabbi Mordecai H. Lewittes, the principal of the school, presided and brief addresses were delivered by Rabbi Israel H. Levinthal and Mr. Frank Schaeffer, chairman of the Hebrew Education Committee. Mr. Samuel Edelheit, the teacher in charge of the graduating class, presented the graduates.

The choral group, led by Mr. Julius Grossman, rendered several interesting musical numbers and Cantor William Sauler, too, delighted the audience with a solo.

The graduation theme was "The Heritage of the Hebrew People" in which the following graduates participated: David Brook, Julia Heimowitz, Irwin Nelson, Joan Heimowitz, Bernard Gellerman, Harold Sobel, Vivian Turkish, Julian Wolpert, Eleanor Zelvin and Judith Klein.

The following awards were made: First prize went to Julia Heimowitz, who received the gold medal, a gift of Mr. and Mrs. Hyman Rachmil, for excellence in studies and integrity of character.

Second prize for excellence in scholarship to Harold Sobel; third prize to Vivian Turkish; fourth prize (faculty prize) to Julian Wolpert, and the fifth prize (P.T.A. prize), for general progress, to Joan Heimowitz.

The Sisterhood gift to the graduates was awarded by Mrs. Maurice Bernhardt, president of the Brooklyn Jewish Center Sisterhood.

### Sunday School Holds Interesting Graduation

TWENTY-THREE girls graduated from our Sunday School on Sunday morning, June 9th. The exercises took place in our auditorium, which was filled with a capacity audience of pupils and parents.

Rabbi Lewittes, the principal of the school, presided and awarded the diplomas. An address was delivered by Mr. Frank Schaeffer, the chairman of the Hebrew Education Committee, who also presented the Post Bar-Mitzvah certificates to the boys who had completed the prescribed course for that group.

The musical program was directed by Mr. Julius Grossman with Mr. Joseph

[Continued on next page]

## CENTER ACADEMY GRADUATION EXERCISES

ON Wednesday, June 12th, the Center Academy held its graduation exercises.

After the processional and the songs sung by the graduates and the glee club, Mrs. Sophia Soskin, Principal of the Center Academy, greeted the parents and friends of the Center Academy. She explained that the school believed in bringing the ideals of American democracy, which are the same as the ideals of the Jews, into the practices as well as the content of the school.

She said that the group of intelligent, able, attractive students who were graduating were distinguished by the fact that they had been helped to develop staunch, intelligent loyalties, a sensitivity to the social scene, and a discriminatory moral sense. She has every expectation that Center Academy graduates will carry their honest share, and more, of their civic and personal responsibilities, both as Americans and as Jews.

Rabbi Levinthal presented the diploma.

### HEBREW SCHOOL

[Continued from preceding page]

Grumer at the piano. Cantor Sauler rendered a delightful solo.

The Opening Prayer was delivered by Ruth Klinghoffer and the Valedictory by Janice Glassman.

The graduation theme was "The Struggle for Jewish Survival," and each of the graduates rendered a number giving expression to this theme.

The awards were made by Mrs. Fannie Buchman, president of the P.T.A. Piano solos were rendered by Florence Rosenwasser and Roslyn Leibler.

The graduating class consisted of Barbara Alpert, Elaine Alpert, Naomi Berlowitz, Laura Deutsch, Phyllis Glassman, Martha Elow, Phyllis Glass, Janice Glassman, Barbara Goldsmith, Marcia Helfant, Judy Goldsmith, Joan Hurwitz, Riva Isacowitz, Carole Kessler, Ruth Klinghoffer, Roslyn Leibler, Isabel Levin, Rhea Lutzker, Florence Rosenwasser, Florence Samuels, Barbara Schwartz, Ileana Spiegel, and Barbara Swartzman.

Post Bar-Mitzvah certificates were awarded to Jay Cohen and Paul Kozinn. The teacher in charge of the graduation class is Mr. Louis Soshuk and Mr. Irvin Rubin leads the Post Bar-Mitzvah group.

mas to the graduates. He reminded them that their graduation was truly a commencement, that the flame of Jewish learning that had been kindled at the Center Academy must be tended and helped to ascend.

He then presented the following graduates with diplomas: Rhoda Helen Alben, Leonard David Berman, Daniel Goldstein, Abraham N. Goodman, Barbara Joyce Greenberg, Jonathan David Klein, Sandor Schaeffer, Joan Rita Senft and Adle Weinger.

Barbara Greenberg presented the gift of the graduating class—two volumes of

## IMPRESSIVE CONSECRATION SERVICE HELD ON SHAVUOTH

THE annual Consecration Service took place on the first day of Shavuoth at the conclusion of the regular service. The synagogue was crowded with a capacity congregation and all were impressed and inspired by the service.

Unfortunately, Rabbi Levinthal was unable to attend the service because of illness. Rabbi Lewittes, the principal of our Hebrew School, took charge and addressed the consecrants and awarded their certificates and Sisterhood gifts.

The Procession and Recessional were led by Judge Emanuel Greenberg and Mr. Frank Schaeffer, chairman of the Hebrew Education Committee.

The Consecration theme was "The Jewish Woman in Times of Crises." The following consecrants participated:

Introduction—Joan Halperin

"Mother Rachel and the Crisis She Foresaw"—Dorothea Marilyn Farbar

"Miriam and the Crisis in Egypt"—Lois Ruth Karron

"Deborah and the Crisis in Early Palestine"—Barbara Joan Goldman

"Esther and the Crisis in Persia"—Barbara Zamsky

"Hannah and the Crisis that Faced the Maccabees"—Rose May Wolfe

"Donna Gratzia and the Crisis in the Middle Ages"—Blanche Hannah Rubin

"Henrietta Szold and the Crisis of Modern Jewry"—Marilyn Suzanne Karlin

the "American Language" by H. L. Mencken. The gift was accepted by Carol Ann Amreich, a third grade child.

The balance of the program included two plays, both written and produced by the graduates. The Hebrew play "Nashuvah N'vineh" (We Shall Return and We Shall Build), which dealt with the struggle of the Jewish people to return to Palestine through the ages.

The English play "Trip to Washington, D. C." or "Whose Idea Was This?" was a dramatic presentation of a trip the eighth grade children had taken to Washington during the school year.

The plays concluded the graduation exercises of the class of 1946.

"Chanah Szenes and the Crisis of World War II"—Pearl Salomon

The Opening Prayer was delivered by Joan Goldsmith and the Closing Prayer by Joan Alice Leonard.

Other numbers included: "The Blessings for the Torah" by Florence Ann Bromberg and Barbara Schiller; "The Greatness of America" by Gloria Joy Janow; "I Am the Synagogue" by Harriet Phyllis Burg; "I Am Your Bible" by Lois Paula Bass; "They Shall Never Die"—In memory of our six million dead in Europe—by Rhoda Joy Schiff; "Inspiration for the Future—Pledge of Consecration" by Ann Helen Goldenberg.

Charlotte Machlin, a member of the Consecration Class of 1940, greeted the new Consecrants and welcomed them to join the Post Consecration group.

The musical numbers presented by the class were coached by our musical director, Mr. Julius Grossman, and the singing was led by Miss Sydelle Stone.

### Acknowledgment of Gifts

WE acknowledge, with thanks, receipt of prayer books from Mr. and Mrs. David H. Sherman of 597 Lefferts Avenue in honor of the Bar Mitzvah of their son, Mitchell L., on May 5th and from Mr. and Mrs. Harry Green of 289 Empire Boulevard, in honor of the Bar Mitzvah of their son, Stanley, on June 1.

[Center News continued on page 22]



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ATLAS, JERRY

Res. 260 Buffalo Ave.  
Single

BERGMANN, BERNARD J.

Res. 150 Crown St.  
Bus. 554 Atlantic Ave.  
Married  
*Proposed by Frank Schaeffer*

BRODIE, BERTON M.

Res. 295 Montgomery St.  
Bus. Student  
Single  
*Proposed by Frank Brodie*

DAVIS, DR. ISIDORE

Res. 225 Legion St.  
Bus. Physician, Same  
Single  
*Proposed by Jack Kroll*

DILBERT, BERNARD

Res. 135 Eastern Pkwy.  
Bus. Student  
Single  
*Proposed by Chas. Dilbert*

EISNER, JACK M.

Res. 1593 Sterling Pl.  
Bus. Insurance, 80 Lafayette St.  
Single

ELLER, ALBERT

Res. 847 Lincoln Pl.  
Bus. Glass Tubing, 55 W. 16th St.  
Married  
*Proposed by Leo Kaufmann,  
Aaron Dershowitz*

FROELICH, HENRY

Res. 751 St. Marks Ave.  
Bus. Fixtures, 55 W. 42nd St.  
Married  
*Proposed by Joseph Goldberg*

GELLMAN, MISS SYLVIA

Res. 2298 Bedford Ave.

HONIG, MISS PEARL A.

Res. 751 Linden Blvd.  
*Proposed by Bunny Rothman*

HOROWITZ, HARRY

Res. 125 Hawthorne St.  
Bus. Restaurant, 1362 6th Ave.  
Married

KAHN, HAROLD P.

Res. 45 Linden Blvd.  
Bus. Sportswear, 125 5th Ave.  
Married

*Proposed by Center Academy*

KANDEL, NATHAN

Res. 131-01 229th St.

Bus. Builder, 103 W. 27th St.

Married

*Proposed by Arthur Phaff,  
Sam Schoenfeld*

KIRSNER, MISS HELEN

Res. 990 Carroll St.

KUMMEL, HERBERT

Res. 1663 President St.  
Single

*Proposed by Joseph Goldberg,  
Leroy Lowenfeld*

LIPSHUTZ, RAYMOND

Res. 1387 Carroll St.  
Single

*Proposed by Philip L. Lipshutz*

LITWIN, MISS MAMIE

Res. 425 Herzl St.

NATHANSON, WILLIAM

Res. 1002 Ditmas Ave.  
Bus. Dresses, 1385 Broadway  
Married

*Proposed by Chas. Feinberg*

REINER, MILTON

Res. 559 Empire Blvd.  
Single

ROSENBERG, MISS MARJORIE

Res. 709 Sterling Pl.

RUCHMAN, NORMAN S.

Res. 301 Brooklyn Ave.  
Single

*Proposed by Dr. J. Ruchman*

SLOATE, KALMAN

Res. 145 Lincoln Rd.  
Bus. Und., 72 Madison Ave.  
Married

*Proposed by Louis Kaplan*

SOLOWAY, LEON

Res. 683 Crown St.  
Single

*Proposed by Samuel Soloway*

WEINBERG, ROBERT

Res. 476 Crown St.  
Bus. Salesman, 14 W. 45th St.  
Single

*Proposed by Paul Greenwald*

WEINBERG, SEYMOUR

Res. 476 Crown St.  
Bus. Retail, 364 Knickerbocker Ave.  
Single

*Proposed by Paul Greenwald*

WOLF, MISS SYLVIA

Res. 15 Crown St.

Bus. Teacher  
*Proposed by Corinne Pressner*

The following has applied for reinstatement:

LEVENSON, STANLEY S.

Res. 853 Empire Blvd.  
Bus. Wiping Cloths, 17 E. 42nd St.  
Single

MAURICE BERNHARDT,

*Chairman, Membership Committee*

### Seats for Coming High Holy Days

MEMBERS are urged to make their reservations for High Holy Day seats with the least possible delay. We expect an unusually large demand for tickets this year and early reservations are advisable to avoid disappointment.

The services in the Main Synagogue will be conducted by Cantor William Sauler, assisted by the Leo Low choir.

The Auditorium services will be conducted by Rev. Max Hoeflich.

Junior Congregation services will be held in the Prayer Room. Reserve your seats now for your children.

### Congratulations

CONGRATULATIONS and best wishes are extended to the following:

Dr. and Mrs. Irving L. Cohen of 392 New York Avenue on the celebration of their 25th wedding anniversary on June 30th.

Mr. and Mrs. Samuel Greenblatt of 225 Central Park West on the celebration of their fortieth wedding anniversary on June 12th. Mr. and Mrs. Greenblatt have made substantial contributions to various Jewish cultural funds in honor of the occasion.

Mr. and Mrs. David Sharkey of 436 New York Avenue on the arrival of a daughter, Susan Etta, on June 15th.

### Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Harry Berman of 1408 President Street on the Bar Mitzvah of their son, Leonard, which will be celebrated at the Center this Saturday morning, June 29th.

### Sabbath Services

KINDLING of candles at 8:05 P.M.

Friday evening services at 6:00 and 7:00.

Sabbath services, Parsha "Karah"—Rosh Hades Tammuez, will commence at 8:45 P.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 8:00 P.M.

## THE TRAGEDY OF ISRAEL IN BEER-HOFMANN'S WORK

[Continued from page 8]

to announce his selection by God for His mission, affirms that he wants neither riches, nor power, nor empire. He is asking that for Edom. He is weary and would like to return home to Chebron, and join his ancestors in their sleep. He releases God from the covenant He made with Abraham.

The galaxy of privileged angels is joined by Samael. Samael is not the customary evil carrier of the Hebraic legend. He is the angel of revolt, with eyes filled with sorrow and dolor. Banished from heaven, he is still united with God. God must throw darkness over the world, and he throws him, Samael, as the eternal shadow of God. He accuses the angels of basking in God's light, and by their hymns of praise they deaden the terrible cry of pain that rises from the earth but never reaches God. Samael does not envy God's creation, that bloody knot of hatred and greed. If pain is punishment, why should the animal mutely die by the road? Why should the new-born children suffer? For what purpose did God create that earth, reeling through space and time? Does not God comprehend the horror of His creation? Did he create the world for His pleasure? It is a bad creation, for He had no power to create a better world.

Samael adjures Jacob not to submit before the promises of brilliance, power, and splendor. He remarks bitterly that the choice is not a voluntary one, but a "you must." The promise of eternal life for his descendants sounds like a blessing, but it is only damnation. Other peoples may remember their forebears; but Jacob's people must and can never forget theirs. It will be an eternal people, eternally wandering, a people dragged by God through the ages.

For these words, the angel Michael calls Samael a liar, but a voice from heaven confirms the truth of Samael's words. The same voice announces that when others are kneeling, imploring for mercy, God grants it like a master to a slave, but to Jacob mercy is forbidden. He must stand like a son before his father

and claim his *right*. He may suffer untold martyrdom in God's name, but he must know that he was never rejected. God will be so deeply indebted to his son that He will raise him from all to the atonement of mankind.

Jacob finally realizes that, if God has selected him, and has sent His angels to offer him His mission, he has no choice. It is God's will which he must accept. Jacob promises to carry this mission not as a burden, but as a crown.

The same cosmic struggle between the two principles of human life is the basis for the drama "The Young David" (Der junge David, 1933).

In 1928-1929 Beer-Hofmann supervised the production of Goethe's "Iphigenia in Tauris" in Vienna, and in Berlin. In 1932, on New Year's Day, he opened the commemoration of the centenary of Goethe's death. Two months later he supervised a series of festival performances of his adaptation of Goethe's "Faust." It was such a success that it made people believe Vienna would overshadow and replace Bayreuth. Beer-Hofmann himself thought that Vienna would become the world's center of theatrical art.

It is rather surprising that a master of the written word in poetry and prose should consider the pantomime as a more impressive medium of expression than the drama. Beer-Hofmann produced a pantomime, "Das Goldene Pferd," somewhat reminiscent of a tale from the Thousand and One Nights.

He received two prizes. The highest award for drama, the European Schiller's prize, and the American award for distinguished services from the National Institute of Arts and Letters in 1945.

Beer-Hofmann could not confine himself to poetic creation only. His Jewish birth did not permit it. A master of description of nature and of man's thoughts and feelings, he saw too well the human tragedy. Everything he writes about is pervaded with lyricism. It seems in his writings that nature and things, surrounding men, share in the human woes.

He cannot, like the angels, be satisfied with hymns of praise to God's creation. Like Samael, he is in revolt. He sees no sense in such a horrible world, but he has no answer to human and Jewish sufferings. He sees fate making man saint or rascal, hero or knave, victim or murderer, moral or profligate. Those whose turn has come are at peace, but the living must go on, whether tragically or not. There is a solidarity between the dead, living, and coming generations and none is released from morality nor the duty of sharing in his fellow-man's sufferings. It is the old Koheleth's thought: "And that is left to man—to fear God and keep his commandments." Beer-Hofmann lived according to his belief. He shared the fate of his people without complaint and he deserves that "Le peuple le pleure."

### CENTER NEWS

[Continued from page 20]

#### Leo Low to Direct Center Choir

WE are happy to announce that the renowned choir leader, Leo Low, will prepare and lead the High Holy Day Choir in the Synagogue of the Center.

Mr. Low is recognized as a pioneer in Jewish music and a composer of some of our best known Palestinian and Yiddish folk songs. He conducted the choirs of some of the world-famous cantors, among them Sirota, Hershman, Rosenblatt and Roitman. At his concerts he had as soloists artists of the type of Mischa Elman. Bronislav, Huberman and Josef Schwartz.

#### Condolence

WE extend our sympathy and condolence to Messrs. Percy and William Goldman, of 1239 Sterling Place, on the loss of their beloved father, Abraham J., on June 19th.

#### Legacies

THE Brooklyn Jewish Center was mentioned as a beneficiary in the last will and testaments of the following members who passed on recently:

Estate of Abraham Fink  
" " Jacob Rutstein  
" " Esther Wiener

#### Bar Mitzvah

CONGRATULATIONS are extended to Mr. and Mrs. James Geffen, of 693 Crown Street, on the Bar Mitzvah of their son, Edward, at the Center on June 22nd.

## JUDAH L. MAGNES — "RABBI ERRANT"

[Continued from page 6]

achieve a permanent status, but it was not the only lost cause to which Magnes had dedicated himself with fervor. It was due to his indefatigable efforts that the Jewish Bureau for Education was set up and launched a modern viewpoint of Jewish education. At the same time—and this was long before the American Jewish Congress Days—he was among the original incorporators of the American Jewish Committee, in the company of Jacob H. Schiff, Cyrus Adler, Julian W. Mack, Louis Marshall, and other men of that type. Magnes was, if not their leader, certainly their darling, and occasionally also their enfant-terrible. Because of his devotion to Jewish education he served for many years on the Governing Committee of the Teachers Institute of the Jewish Theological Seminary of America. It has been said that when Solomon Schechter passed to his eternal reward there was considerable talk to the effect that Magnes might succeed him to the presidency of the Rabbinical Seminary, and subsequently to the Presidency of the United Synagogue of America.

At this time Professor Kaplan is advocating the establishment of an American University of Judaism, and Rabbi Louis I. Newman and others are urging the organization of an American Jewish University. Magnes realized, a quarter of a century ago, that the ideal place to found the institution to combine the salient features of both was the Holy Land, and in the Holy Land, the Holy City, Jerusalem.

It is not hard to appreciate the quiet joy and the soul-filling pride which Magnes felt and probably still feels today for the University. Some years ago I listened in to a broadcast from Jerusalem. I heard Magnes's rich but mellow voice reaching out to me, "Shalom, I speak to you from my study in the Hebrew University on Mount Scopus at Jerusalem. It is now sunrise and the glorious panorama of Eretz Israel is spread out before me. . ."

Magnes and the University! They are one and indissoluble!

That same voice pleaded for *zedakah* at a mass meeting of the American Jewish Relief Committee in a theater auditorium

in the Bronx during my student days. And years later I heard it raised to an angry pitch denouncing the incipient Nazi philosophy at a monster student meeting that was held at the Jewish Institute of Religion in New York City, in the name of the academic staff and the student body of the University.

How does one really epitomize the personality and the lifework of a Magnes?

By a happy coincidence he has done it for himself—quite unwittingly. In a message which Magnes addressed to Rabbi Israel H. Levinthal for publication in the Jubilee Book of the Brooklyn Jewish Center, he wrote: "May I extend to you my best wishes for many, many more years of strength and good health, so that you may be enabled to continue your distinguished work on behalf of our people, our Torah, and our land."

"Our people, our Torah, and our land—"

These three words describe the personality of Magnes and reveal the course of his life.

### NEW BOOKS

[Continued from page 11]

*"Franklin Delano Roosevelt," The Tribute of the Synagogue. By Rabbi Max Kleinman.*

In this volume the editor has compiled an interesting collection of sermons and eulogies, prayers and editorials, through which the Jewish people of America gave expression to their great grief at the death of the beloved Franklin D. Roosevelt. As Dr. Stephen S. Wise says in a beautiful foreword to the book: "The tributes that will be found in the following pages are not for the most part considered appraisals. They are, I repeat, the first outpourings of a great sorrow over a very great loss."

Rabbi Kleinman deserves the thanks of the American Jewish community for thus putting into permanent form the feelings of affection and reverence of American Jewry for their departed President as expressed by many of the leaders of Jewish life and thought.

*"The Aleph-Bet Story Book." By Debarab Pessin. The Jewish Publication Society of America.*

This is a most welcome addition to the very limited field of good books for very young children. The author cleverly utilizes the letters of the Hebrew alphabet in telling beautiful stories centered around the Bible or ancient legends. She has the ability to make her characters live and win the interest of the youngest child. The stories are finely illustrated and printed, and bound most attractively, making this volume a most useful companion and an excellent gift for a Jewish child.

### INTERPRETING JEWISH LAW

[Continued from page 9]

have a body disinterred? May the rabbi officiate at a funeral of a Jew whose burial is to take place at a non-sectarian cemetery? The full record of these responses are available in the files of the Committee.

Not infrequently, the Committee on Jewish Law receives questions pertaining to the Sabbath and the Synagogue, such as this one: Could a "Mogen David" be used as an ornamental design imbedded in the floor of the synagogue over which people walk while entering and leaving the House of Worship? The reply of the Committee was that "while there is naturally no reference in Jewish Law to the sanctity of the 'Mogen David,' which became a Jewish symbol in comparatively late times, yet a great deal of sentiment is attached to the symbol. Consequently, stepping on the 'Mogen David' in the floor of the synagogue would constitute a violation of good taste. Such action would meet with the resentment of all refined Jews who are sensitive to the symbols and sentiments of their fellow Jews."

When this volume will appear, the interested student in the development of Jewish religious life will find fascinating material to prove the validity of the claim that the Torah can still be—what it was to the Jew of past ages—an *Orach Chayim*, a Way of Life.

*The Review will attract interest in the Center. Send it to a friend when you have finished reading it.*



ISIDOR FINE & HARRY GOLDFARB

*Present*

*"Reconversion  
with  
Diversion"*

OR

**"VACATION WITH PLAY"**

The moment you cross our threshold, the cares of this cock-eyed world slip from your shoulders. Our suave staff is involved in a gay conspiracy to make you a new person, give you a new lease on life (with an option to renew).

We don't mean to wax poetic, but there's something about the rugged majesty of the White Mountain landscape that stirs the hearts of the most blasé city dwellers.

If you want to cram a year's action into a couple of weeks (and who are we to stop you?), there's tennis, hiking, golf, horseback riding, swimming and other ways of knocking yourself out. Or, you can while away the hours boating, fishing or day-dreaming on one of the Alpine-like lakes that dot the countryside. And you meet such interesting people at HOWARD HOUSE. From the start, we have attracted the kind of guest you would invite to your own home.

This is the vacation you've been promising yourself for years. And we send you back to the city refreshed in body and spirit, ready to cope with butchers, maids and tax-collectors — so to this melodrama there's a *Happy Ending!*

**NOTICE:**

The Management is not responsible for loss of a memorable vacation unless your plans are checked with us now. RUN, do not walk, to the nearest mailbox.

**HOWARD HOUSE**

BETHLEHEM, NEW HAMPSHIRE

*In the Heart of the White Mountains*

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

New York, N. Y.

61 Broadway

Mr. Lester Lyons

Sec. 562, P. L. & R.  
U. S. POSTAGE

**Paid**

Brooklyn, N. Y.  
Permit No. 1622

# *The Brooklyn Jewish Center Review*

*September, 1946*

## **HAGANA—THE JEWISH RESISTANCE MOVEMENT**

By HAYA SARA

## **TALES OF THE HOLY DAYS**

By LEO SHPALL

## **THE PROPHETS—THIRD OF A SERIES OF WOOD CUTS**

By ISAC FRIEDLANDER

## **THE SHOCHET—AN APPROPRIATE SHORT STORY**

By GERTA MESSEROFF

## **BACK TO METHUSELAH—IS THAT THE SOLUTION?**

By DR. ISRAEL H. LEVINTHAL

## **COMEDY IN ERROR**

By SHERWIN S. CLOTH

## **THE RURAL JEW**

By RUBY ZAGOREN

# FORUM SEASON 1946-47

First Lecture, Monday Evening, October 28

## MAX LERNER

Famous Author, and Radio Commentator

### Coming Speakers

RICHARD PATTERSON  
(Ambassador to Yugoslavia)  
DR. STEPHEN S. WISE

FRANCES PERKINS  
RAY JOSEPH

### *Annual* MOTHER-DAUGHTER LUNCHEON

given by the

SISTERHOOD

•

Wednesday Afternoon  
October 30, 1946

•

FASHION SHOW BY MARTIN'S

Please make your reservations early!  
Mrs. Paul Barnett, Chairman

FOR FLOWERS  
WEDDING DECORATIONS  
AND  
FRUIT BASKETS

•

## HYMAN SPITZ

Incorporated

OUR ONLY STORE

•

1685 PITKIN AVENUE      Dickens 2-4000



# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVIII

SEPTEMBER, 1946 — ELUL, 5706

No. 3

## PALESTINE PARTITION—A FORCED SOLUTION

**A**S THIS is being written, the Conference on Palestine, called by the British Government, has opened in London. Originally planned as a round-table discussion between the British and the Arabs on one side and the British and the Jews on the other, it has now developed into a conference between British representatives and delegates of the Arab League and Arab neighboring states. The two most interested parties, the Palestine Arabs and the Jews, refused to participate. The former declined the invitation when the British Government failed to sanction the presence of the Mufti of Jerusalem as one of the delegates. The Jews refused to join the conference unless the British Government agreed to the "establishment of a viable Jewish state in an adequate area of Palestine." In a letter to Colonial Secretary George Hale concerning the Jewish Agency participation, Dr. Chaim Weizmann stated that the "federalization plan" promulgated by Great Britain deprives the Jews of eighty-five per cent of western Palestine, does not provide for genuine self-government and does not assure freedom of immigration and settlement. The Jewish Agency, the Zionist leader continued, is prepared, in view of the desperate plight of the Jews, to make a final sacrifice to facilitate a lasting settlement based on the establishment of a Jewish state in an adequate area, and for this reason will consider the further sacrifice of territory beyond that lost by the separation of Transjordan from Palestine in 1922.

The most hopeful sign in the entire tragic Palestinian situation is the fact that for once the Jews are united in their minimum demands. The attempt of the Labor Government to split the Jews proved a dismal failure. All organizations and individuals invited to the conference, with the possible exception of the

Acting Chief Rabbi of Great Britain, united with the Jewish Agency in boycotting the negotiations. It is noteworthy that even the American Jewish Committee, which often does not see eye to eye with Zionism, has issued a statement through its President, Judge Joseph M. Proskauer, supporting the Jewish Agency in its present stand.

Under these conditions it seems that the conference will accomplish very little

she has encouraged strife among the Arabs and Jews and discouraged real peace and unity between them. She has maintained a reign of terror against the Jewish population of Palestine and permitted her military agents of the General Barker type to speak and act in true Hitler-Goebbels fashion. She has instituted Nazi-like concentration camps and brutally mishandled unfortunate Jews whose only crime was to seek shelter in the promised homeland from the hell in which they found themselves.

---

***T**HE year 5706, to which we shall soon say farewell, will go down in the annals of Jewish history as the year of great sorrows. Not only to the Jew, but to all the world will this year mark a year of despondency and despair. From the supreme heights of hope and faith which the victory on the battlefield led us, mankind was suddenly plunged to the depths of hopelessness. The beast, still hovering in the depths of man's heart, appears to have taken on new strength and reveals himself in all his fury.*

*And yet we dare not permit the spirit of gloom to overpower us. That is, in essence, the uniqueness and greatness of the Jewish Holy Day season. It comes as a challenge to man to search his ways, to begin life anew in a better, purer fashion. It is the spirit of optimism that all is not yet lost, that man is the master of his own destiny; that if he but wills it, he can usher in a New Year of brightness and cheer.*

*And so let us express the old Jewish hope and prayer: "May this be the end of a year of sorrow, and may it mark the beginning of a year of blessedness and joy for us and for all mankind."*

— Israel H. Levinthal

---

in the way of solving the Palestine problem. The British Government has announced that, following this meeting, it will impose its own plans on both Jews and Arabs "with or without American cooperation." England forgets that she is the mandatory power and not the owner of Palestine, that she was given the mandate in order to carry out the provisions leading to the establishment of a Jewish homeland.

England's handling of the mandate has been a consistent failure. True to her historic policy of "divide and rule,"

The decision of the Jewish leaders to be absent from this Conference is understandable. As they saw it this was not a conference where Jewish grievances would be considered, wrongs redressed or justice done. They knew that the same mischievous, obstructive British tactics would be practised and only delusive remedies proposed. Jewish leadership interested in the welfare of its people could not participate in such discussions unless they were convinced that the fair demands of the Jewish Agency were met and acted upon.

— J. G.

---

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Max Herzfeld and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Maurice Bernhardt, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Joseph Goldberg, Administrative Director

# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### Prayers on Vacation—Or Vacation From Prayer?

It may seem strange to the reader that in these days of tragic world confusion, and in this era of sorrow in the life of our people in Europe, and particularly in Palestine, we should see fit to discuss a problem of Jewish religious life in America. I believe, however, that the *Center Review* has proven that it is not neglectful in dealing with those pressing world problems which demand the urgent attention of every thoughtful and loyal Jew. We feel that matters of Jewish spiritual life also of vital importance must be discussed.

It is saddening to observe how the strong religious obligations which every Jew once assumed are gradually disappearing in our American Jewish life. And the most disappointing feature in this breakdown of religious responsibility is the fact that in many cases Jews who are supposedly anxious for the continuance of this religious life are themselves helping in its liquidation.

We will soon usher in the High Holy Day season. In the past, no matter how lax a Jew was in his Jewish observance during the year, when it came to these solemn days he reminded himself of his duty and sought a place in the synagogue. He wanted to feel that he was part of the Jewish community, that he recognized the importance of the synagogue, and that, in his own modest way, he wanted to help in the discipline and in the maintenance of Jewish life. This was the case on all the major holidays—Passover, Shevuoth and Succoth as well.

But a new fashion has taken hold of our people. These holy days have become a new season for vacationing. There is a veritable exodus from the city on the festal days to seashore and mountain resorts. It was bad enough when this was the practice on the other festivals. But Rosh Hashonah and Yom Kippur still had a hold on the Jew, and the community synagogues still did not feel this

loss of attachment until recent years.

Now the Rosh Hashonah exodus empties many synagogues of those who in former years were the accustomed worshippers. We can, of course, understand the need of the old and sick, who must take advantage of every additional opportunity for extra rest. But today it is not only the aged and the infirm who flock to the resorts for a High Holy Day vacation. It has become the general fashion of great masses of Jews. And the one remaining hold and influence which the Synagogue had upon them is now disappearing.

The resort hotels are doing their share to increase this emptying of the city synagogues. In true theatrical fashion they advertise prima-donna Cantors who will "perform" services for the delight of their guests. These men are not expected just to officiate, but to *perform*, in the literal sense of the word, to turn the service into a show, where all dignity, solemnity and sacredness are thrown to the winds. Some of these very expensive resort hotels have gone further. They have lured Cantors away from their regular synagogue posts by offering them fabulous sums of money. Since the synagogues cannot compete with these hotel owners who are able—in these times of the inflated dollar—to charge exorbitant rates, some of the Cantors have yielded to the tempting offers. These Cantors who forsake their regular synagogue posts for this easy livelihood must often cater to the vulgar tastes of those who have no appreciation of the niceties of religious worship, and thus a sacred worship is turned into a performance for amusement. There is no congregational responsibility. There is no authority to say what is right and what is wrong, what is sacred and what is profane.

While these makeshift places of worship are on the increase, the synagogues, which carry the burden of serving Jew-

ish life throughout the entire year, are left forsaken, bereft of Cantors and worshippers.

And the tragedy is that these hotel services are supported in large measure by Jews who would protest at the thought that they are helping to disintegrate our religious life. Because they do not think of the serious consequence of their action, they are responsible for the sad breakdown in the influence and efficacy of our congregational life.

The reader, I am sure, will understand that no personal considerations prompt this writer to express these views. Our own Center Synagogue and overflow Auditorium services cannot accommodate all those who want to worship with us. It is not because we feel the effects of this evil that this protest is voiced; it is because we see how it affects dozens of synagogues not as fortunate as ours, whose main source of support for their yearly work comes from these Holy Day services, and which now stand crippled because of this tendency on the part of so many Jews to turn a season of solemnity into a season of frivolity and mushroomed synthetic worship.

We are living in an age and in a civilization that makes it very difficult to advance the ideals of Jewish spiritual life. Let us not add to these difficulties by our own careless and thoughtless actions.

All groups in Jewish life are beginning to sense the danger of this trend. At a recent meeting of the Reform Rabbis in one of the large sections of our country this practice was condemned in the strongest terms. Their resolution, unanimously passed, states:

"This practice (attending High Holy Day services at resorts) is a mockery of our religion. There can be no true religious observance in resorts which are devoted exclusively to commercialized entertainment. The holding of services in these places on the High Holy Days is a flimsy pretext for inviting business and a bone thrown to their own consciences by the guests. This practice is in especially bad taste during these tragic times for our people and for all mankind. We disapprove of the popularizing of this practice by Jewish newspapers which accept advertisements from resorts announcing High Holy Day services under their auspices. We urge our members not

[Continued on page 20]

*They that builded the wall and  
they that bore burdens laded them-  
selves, every one with one of his  
hands wrought in the work, and  
with the other held his weapons; and  
the builder, every one, had his sword  
girded by his side, and so builded.*

Nehemiah 4

THIS generation of Jews has seen its people dragged to the abyss of misfortune and degradation and witnessed an unprecedented destruction of its people. We would despair of our fate if at the same time there had not been in our Jewish living the miracle of reconstruction of Palestine and the rebuilding of our people's life there. A new sense of respect has arisen among us. We are not helpless, hopeless creatures, crushed by the ruthless inhuman machine of armed cruel Nazis but both in the ghetto and in Palestine Jewish men and women with bare hands fought back for life and honor.

Throughout its long history Jews have fought for their existence, ever ready to sacrifice life itself for Kiddush Ha Shem; but in our days this passive martyrdom has given place to a new heroism; to self defense.

This has reached its height in the land of Jewish revival, the land of Israel. Here the earth of Palestine lay waste, waiting to be restored to new life by the work of Jewish hands. The resultant harvests, wrested from the swamp and the desert in truth by the sweat of the pioneers' brows, and the settlements had to be protected by Jewish arms and even by the shedding of Jewish blood.

The roots of the Jewish Resistance Movement lie in the Diaspora, in the political uncertainty of a people scattered, homeless at the mercy of unbridled fury of incited ignorant masses who were goaded to destruction of Jewish life and property as a smoke screen for governmental abuse and oppression.

The first, almost instinctive, evidence of Jewish self defense appeared in the period of the pogroms loosened by the Tzarist regime upon the Jews of the Pale. The Kisheniff massacre stirred the ire and genius of Bialik, and in his "In the City of Slaughter" he calls to the Jewish youth:

Of steel and iron, cold and hard and dumb,

## *The Story of the Palestine Underground—Heroes to Some, Mistaken Zealots to Others*

# HAGANA—JEWISH RESISTANCE MOVEMENT

By HAYA SARA

Now forge thy self a heart, O, man  
and come

And walk the town of slaughter.  
And later, because the horror was allowed to come to pass, the fact continues:

Thus wails a people that is lost,  
Whose soul is dust and ashes and  
their heart a scorched desert  
No root of hatred; not a blade of  
vengeance.

Has none a fist? And where's the  
thunderbolt

To take revenge for all the generations?

These words of fire stirred Jewish youth throughout Russia. The butcher boys, the carpenter's apprentice, the shoemaker and the Yisheva bochur organized themselves to withstand the hooligans. Often they were armed only with the tools of their trade, often with bared hands they fought, and at times beat back the savage attacks upon helpless Jewish men, women and children. Later there was more organized resistance. It did not stop the pogroms, but for the first time since the days of Bar Kochba Jewish men and women fought with arms in protection of Jewish lives and Jewish honor.

The Second Aliya of 1904-1907 as it came to settle in Palestine was already inculcated with the realization for the need and importance of Jewish self defense.

In Palestine these young people found Jewish colonies flourishing. The first decade of their existence was behind them and already there were Jewish vineyards, Jewish homesteads, cattle, and, in its appointed time, the harvest of the grapes. To protect these possessions the Jewish colonies were dependent upon Arab brigands. Often the "guardsman" made bargains with the thieves and at all times the colonists were in fear of their Arab watchmen. Often they were at their mercy. The youth of the second Aliya

came to Palestine fired with the ideals of restoring the land of Israel through work of Jewish hands. These young men and women who molded Palestine in so many fundamental respects soon realized that Jewish land and property must be guarded as well as worked by Jews.

So it came about that in the week of Succoth, 1907, ten young men met in Jaffe in the attic room of Ben Zvi and decided to form a Jewish Watchmen's guild. Here are Ben Zvi's own words spoken at this meeting:

"The time has come to put a stop to the indignities, extortion and violence to which the settlers are subjected by their own watchmen. The situation is intolerable. They fear the Arabs will incite their villages against them. We shall not let them make us afraid; for it is we who must take over the watch in the Jewish villages. I know that you would prefer to continue to work on the land. But now we must take the lead: Jewish land must be guarded as well as worked by Jewish laborers."

This small group became the guiding force of Ha Shomer, the Guild of Jewish Watchmen. They called themselves Bar Giora, after the Galileen who played so important a role in the Jewish struggle against Rome. The slogan of the group was "By blood and fire Judaea fell and by blood and fire Judaea shall arise." Pesach, 1909, this Guild adopted its constitution, which made eligible for membership every Jew of sound body and mind who agreed to place his duty to Ha Shomer above all personal concern and to obey orders promptly and without question. A loan fund was established to purchase weapons and to guarantee losses of property by theft. At the very outset self defense in the Yishuv weapons were to be used only when mortal danger threatened. For every shot



fired the Shomer had to give an accounting to a jury of his fellow watchmen.

Such were the beginnings of the Jewish guard of the Yishuv. In a short span of a decade there were Jewish watchmen in practically all of the then existent Jewish settlements. These warriors were ever yearning for settlement on the land so that they established their eaglets nest on the border land at Kfar Giladi. But throughout the new City Eretz Israel a Jewish guard watched over Jewish possessions. The skill, courage and restraint of these men won for them trust and respect. By their prowess they won the admiration of the Arab, too. In the Arab tournaments, the Shomrim, in their flowing headdress, mounted on swift Arabian mares, out-rode and outshot the best marksmen of the Arabs. They sat in the tents of the Arabs, around their camp fires, listening to hero tales and learned the ways of the Arab. Soon the "Muscovite," as they were called, were known far and wide and the Arab stood in respect of the Jewish watch. But to the youth of Palestine, and also to the youth in Diaspora, the Ha Shomer became the symbol of heroism and pride.

After World War I the Hagana came into being, superseding the Ha Shomer, which had fulfilled its purpose. The country was still under military rule when the first Arab riots took place, and as early as 1921, following the riots in the spring of that year, it became obvious that Jews could not depend upon the government but had to defend themselves. From the very outset Hagana's primary function was to resist attack against the life, property and honor of the Jews in Palestine. The bloody events of 1936-1939 demonstrated anew that the existence of a defense force was a vital necessity for the Yishuv, and that without it the Jewish community would have been wiped out. In 1929 it was the defenseless and unarmed yeshiva bochurim of Hebron and Safed who were massacred; the brigands made repeated attempts to break into the settlements but never were able to penetrate the defenses of the Hagana.

Up until 1936 the Hagana was "behind the wall." The settlement was the unit and the aim of the Hagana was to work behind trenches and walls while

the watch tower lifted its head proudly in the midst of the settlement. It held the look-out and the beacon, on guard against those who came to burn and destroy. The attacks of 1936 brought new phases to the Hagana. Perhaps one of the unique concepts in the history of combat came with this force. This was the Jewish ethical concept of Havlaga, the code of restraint. It imposed upon members of Hagana the obligation to use their weapons only in self defense, no matter how provoked, and never to attack an Arab or an Arab village even when a village was known to harbor the enemy which fired upon the Jewish settlements or laid the mines which killed workers on their way to the fields.

This was also the epoch of heroic settlement upon the land. Under the protection of the Hagana even in days of gravest danger, and in the most isolated outposts, new dots of Jewish settlements sprung up. Built up in a day, the war settlers were left in their new home, the watch tower already blazing the path of defense.

This, too, was the period when the government grudgingly — very grudgingly — allowed a supernumerary police force to supplement the inadequate police force. The government trained and armed these members of the Hagana. It was at this time that, after repulsing a vicious attack upon the settlement, the defenders found that the attackers abandoned rifles stolen from the nearest police post, or the newest rifles of German or Italian make. The Hagana was the first Jewish force to fight Nazi and Fascist armed bands as they defended their settlements. The Hagana moved from "behind the wall." Reluctantly the Mandatory government called upon the Hagana and its trained men for special duty as Night Squads to protect the oil pipeline from sabotage.

Young men and young women lost their lives in the defense of their right to live and work the soil of the Homeland. And as they fell others came to take their places. Five workers were ambushed and killed near Jerusalem. A new settlement was built on the spot where they died. This is what was said on the day the new settlement was founded:

"Itzak and Joshua and Moshe and

Aaron and Arich: Today we are going to the land which you have dedicated with your blood. The pain of your death has elevated us. We knew that day that there was only one path before us. That path we have walked, and we shall continue to go on."

The full story of Hagana's role and contribution to the war effort of World War II is still to be told. The facts are coming to light but slowly. But it is well known that thirty thousand men and women enlisted in the British forces in the desert of the Misaah East, in Crete in Greece as well as in Italy. They were highly commended for their contribution to the defeat of the Nazi forces. In Palestine the Hagana aided in maintaining the Home Front and held back the Arab fifth column. From the ranks of

---

## THE UNDERGROUND

By Laura J. Liebow

"TO Palestine," they cry,  
Those who've seen  
Leering lingering death  
Crawling thru the minds and bodies  
Of their loved ones  
In Hitler's camps of torture.

They cannot stay in lands where  
Friends and kin were slowly starved and  
tortured,  
Where experiments with heat and cold  
and steel  
And poisons seeping deep,  
Were forced on those they cherished,  
And branded into shrunken, shivering  
bodies.

They saw their very own flayed with  
Burning thongs and icy stabbing fingers,  
And thru it all, thru the long  
Black years of hate and eating death,  
They faced the East and swore  
"The Promised Land!" if we are ever  
free!"

---

the Hagana were chosen the men and women for special missions: the comandos, intelligence workers and parachutists who were dropped in Nazi occupied territories.

The British trained the special Night Squads and maintained direct if unofficial contact with Hagana. They depu-

tized about 16,000 of them as supernumerary police. When Rommel was at the gates of Alexandria, anticipating the possible retreat of the British from Palestine, the British saw in the Hagana an effective force as guerrillas to harass the Germans. We are now told by the Jewish authorities that "Many members of Hagana who are regarded now by the British as criminals were at that time organized and trained with the knowledge and cooperation of the military authority for that purpose."

The Hagana was brought into being to guard Jewish property, later they guarded the Jewish settlements, next they went out to meet brigands on the roads; they marched with the armies of the democracies and fought and died in combat with the common enemy. Now Jewish need has placed upon the youth of the Jewish defense movement the burden of rescue of the surviving remnant. Throughout the war as well as since the defeat of the Nazis, the Hagana has been instrumental in bringing into Palestine many thousands of Jews who were in the torture chambers of Europe. These were the so-called "ulyol," or migrants. For this purpose Hagana had to train its members in maritime skills. Representatives of Hagana operated in Europe and organized the survivors in preparation for their entry to Palestine. They landed in some isolated spot and were dispersed among the neighboring Jewish villages.

Hagana is not a political organization and has at all times left the political objectives in the hands of the properly elected bodies. So long as England abided by its obligations under the Mandate the function of Hagana was strictly defensive.

The galling injustice of the Mandatory Government, which under the illegal White Paper of 1939 prevented the rescue of many victims of the Nazi destruction and is now hindering the coming of the last remnant, the survivors of untold miseries, has aroused the Yishuv. The extremist groups flourish as a direct result of the British policy. The Irgun Zevi Leumi was originally an offshoot of the Zionist Revisionist. They showed their resentment by attacks on police and government installations and by raids on governmental armories for the acquisition

of arms. The Stern group broke away from the Irgun, and in its despair resorted to assassination. It claimed responsibility for the murder of Lord Moyne and the bombing of the King David Hotel in Jerusalem. Under the impact of British terror, the Hagana and Irgun sometimes cooperated.

Even as late as January 22, 1946, *Eshnav*, a publication of the Hagana,

stated: "It is always a tragedy when a people is forced into a struggle in which lives are lost. Because we are in a struggle against our will we shall always accentuate the absolute value of human life. Only the requirements of self defense compel us to sacrifice our lives or cause loss of life among our adversaries."

The Hagana is determined to rescue the surviving remnant of Jews.

## COMEDY IN ERROR

By SHERWIN S. CLOTH

IN THIS period of racial and religious tensions it is not only bad taste but actually wrong to induce laughter at the expense of any group whether it be Irish, Negro, Italian, British, or Jewish. So it is particularly discouraging to find Jews themselves helping this wrong to exist.

For example, a group of Jewish kinsmen and friends are gathered together for dinner. Someone will eventually say, "Have you heard this one?" It is the signal for a round of jokes. Inevitably, a majority of these will be told in a bad Jewish accent. Everyone laughs. It is harmless fun. But should someone listening accuse the story-tellers of being anti-Semitic, he would be laughed at and considered a fool. Yet these Jews were actually voicing the prejudiced ideas of those who are anti-Semitic.

If a story is basically funny, it can be told without incriminating accents. Once you dress it up with a dialect or names distinctive of a definite group you are pointing a finger that is joined to the fist of bigotry.

Jewish stories, or "Hebe" stories, as they are known in show business, have been the mainstay of comedians and after-dinner speakers for years. What makes them dangerous is that they tend to perpetuate the notion that certain traits belong exclusively to the Semitic race.

The most outstanding of these misconceptions has to do with bargaining. To "Jew down" has become a common phrase in jokes.

Jews continually repeat what are actually anti-Jewish stories on the assumption that they are harmless. Do they

realize, I wonder, that the Gentile population thinks of these harmless tales? Do they know that in many cases, since the Jewish world is alien to them, many Gentiles accept the underlying "facts" of the humor as truth, representative of the entire Jewish people?

A Jewish person telling a racial story is like a medieval court jester. He is a tragic figure who exists by holding himself up to ridicule. Observers see him not as the individual he would prefer, but as part of the whole, and as guilty of the things he's satirizing.

A Gentile acquaintance once said to me, "I hate to hear a Jewish person telling a story about his race. No matter what his reason for relating it is, I can only draw one conclusion, which he would surely never admit. I feel that he is ashamed of his racial background and is trying to convince me that he is above such things by making a joke of them. My Jewish friends are disappointed when I fail to laugh. They tell me I didn't get the point."

It takes little effort to concoct a Jewish gag. The public is prepared to laugh enthusiastically at the repetition of racial clichés.

A Jewish comedian I know recently prefaced a private recital with, "Here are some anti-Semitic stories . . . but they're clever!"

Propagandists have used humor, perverted humor, as a lethal weapon from time immemorial. If a Jew would only stop to think before telling a racial tale and analyze it he would certainly see that it contains fragments of the distorted ideology and myths used by the Nazis.







# THE PROPHETS

A NEW SERIES OF WOOD ENGRAVINGS  
BY ISAC FRIEDLANDER

*This is the third instalment of the illustrations to Books of the Prophets by the noted artist with whose work our readers have become familiar through his powerful "Invictus" woodcuts, published recently in the Review.*

## 4. ISAIAH

How beautiful upon the mountains  
Are the feet of the messenger of good tidings,  
That announceth peace, the harbinger of good  
tidings  
That announceth salvation;

That saith unto Zion:  
'Thy God reigneth!'  
Hark, thy watchmen! they lift up the voice,  
Together do they sing;  
For they shall see, eye to eye,  
The LORD returning to Zion.  
Break forth into joy, sing together,  
Ye waste places of Jerusalem;  
For the LORD hath comforted His people,  
He hath redeemed Jerusalem.  
The LORD hath made bare His holy arm  
In the eyes of all the nations;  
And all the ends of the earth shall see  
The salvation of our God.  
Depart ye, depart ye, go ye out from thence,  
Touch no unclean thing;  
Go ye out of the midst of her; be ye clean,  
Ye that bear the vessels of the LORD.  
For ye shall not go out in haste,  
Neither shall ye go by flight;  
For the LORD will go before you,  
And the God of Israel will be your rearward.

— From *Isaiah, Chapter 52*

## THE INVINCIBLE

By Evelyn R. Wald

THE Monster glares at me,  
points his spiteful finger—  
and in that dark moment  
incited mobs are at my heels—  
in every clime, in every age  
in scorn so great  
I can but hug within myself  
my own decency  
and live—  
and live despite my foe!

The Monster points his spiteful finger  
and I am on the Inquisition rack  
thumb screws pressed against my hands  
and feet;  
I am accused of ungodly crimes:  
I am a poisoner of wells;  
I drink the blood of babes!

I walk the narrow Ghetto streets  
a twisted being—  
at war with all the world  
at peace within myself—  
for well I know

I am stronger than my foe;  
for well I know  
the force that is within me shall not  
perish  
till the last command of ten is obeyed;  
plenty brims over the cupful of the  
earth;  
the very name of war is forgot.

How shall I perish  
with so great a heritage?  
And with so great a promise  
shall I let malice slay me?

When the Monster glares at me  
and points his spiteful finger—  
in that dark moment  
all that the race stands for  
bends in me  
under the violent winds of calumny!

But when my foe thinks I am rent—  
I rise singing  
and stand triumphant  
upon my height!

THE High Holidays, Rosh Hashonah and Yom Kippur, are different in spirit from other Jewish festivals. They are known as *Yomim Noraim*, or Days of Awe, because the exaltation on those days has no trace of joy. They are profoundly serious days, on which the Jew is most conscious of the heavy moral responsibility which life puts on him.

It is the wish of every Jew to be inscribed and sealed in heaven for a successful and happy year. That wish is based upon the belief that all human beings are judged on Rosh Hashonah and their fate is sealed on Yom Kippur. The Rabbis say of this:

"Three books are opened on Rosh Hashonah. One is for the thoroughly wicked; a second for the truly righteous, and a third for those in between. The righteous are at once inscribed and sealed for life; the wicked for death. Judgment on the middle group, however, is suspended till Yom Kippur. Should one of those repent during the Ten Days of Repentance, he is inscribed for life, otherwise for death."

Rosh Hashonah bears no relation to nature nor to any historic event in the Jewish past. Its significance, however, is so strong that it has been associated with many events. It is said that on New Year's Day, when the fortunes of men are determined in heaven, the angels entreated God that Sarah should have a son. Their plea was heard, and Sarah bore Abraham a son whom he named Isaac. Similarly, the wives of Jacob, united in prayer, beseeching God to remove the curse of barrenness from Rachel. On New Year's Day God remembered Rachel and granted her a son.

It was on the first of Rosh Hashonah that Adam was created, says one of the Haggadahs. Some even go further in stating that the creation of the world began on Rosh Hashonah, and they point out that the letters of the word *Beresbit* (in the beginning), with which the account of the creation begins, may be rearranged to read *aleph B'Tishre*—on the first day of the month of Tishre which is Rosh Hashonah.

There is no ceremony so characteristic of the Rosh Hashonah festival as the blowing of the shofar, made of ram's horn. Even before the day was known as Rosh Hashonah it was called Yom

## TALES OF THE HOLY DAYS

By LEO SHPALL

Truoh, the day of the blowing of the shofar. The Rosh Hashonah shofar is connected with the ram sacrificed by Abraham in place of Isaac.

The origin of the ram is extraordinary. It was created in the twilight of the first Sabbath eve, when God rested from His labors. The ram had fed in the Garden of Eden under the Tree of Life, and it had drunk at the fountain of the Garden, which waters the whole earth.

When Abraham took his son Isaac off the altar, he said to God, "I pray to Thee, O merciful God, that when my children in generations to come will arouse Thine anger by sinning against Thee, Thou mayest forgive them through their suffering." "I know," said God, "that my children in generations to come will sin against Me, and I will sit in judgment upon them on New Year's Day. If I desire that I grant them pardon, they shall blow the ram's horn on that day, and I, mindful of the ram that was substituted for Isaac as a sacrifice, will forgive them for their sins."

Abraham then took the ram, put it on the altar, and proffered it as a burnt offering. The fire did not consume the entire ram, and the following parts were left: ten veins, the skin and the two horns. The veins were used by King David as strings for his harp. The skin was worn by Elijah as a belt. The left horn was kept for God to blow on Mount Sinai when the children of Israel would receive the Ten Commandments. The right horn remains hidden to this day. When God shall restore the people of Israel to their own country, Elijah, the prophet, will take this horn, and sound a powerful blast which will be heard from one end of the world to the other. The children of Israel, hearing this call, will return from all corners of the earth to Israel.

The custom of going to a body of water on the first day of Rosh Hashonah, or on the second day when the first day falls on Saturday, is known as *Tashlich* ("You shall cast away"). This custom is usually explained on the basis of casting the sins into the depths of the water,

as expressed in the passage of the prophet Micah which is read there. Another reason given is it serves as a reminder of Abraham's attempted sacrifice.

The Midrash tells this story regarding it: As Abraham and Isaac traveled some distance Satan appeared before Abraham in the figure of a very old man and said to him: "Are you mad? God gave you a son in your old age and now you are going to kill him?" "I must do what God tells me, and I will do it gladly," answered Abraham. Disappointed by this answer Satan returned and appeared before Isaac in the figure of a young man.

"Tell me where are you going," said Satan. "I am going to learn the law of God," answered Isaac. "Don't you know," retorted Satan, "that your father is leading to slaughter you?" "I shall do what my father says," replied Isaac.

Disappointed once more, Satan ran ahead of Abraham and transformed himself into a large river. When Abraham and his son came to the river they stepped into it without hesitation. But the farther they went the deeper became the river, until the water reached up to their necks. Abraham raised his head to heaven and said: "O Lord, it was Thy wish that Thy name be sanctified through me, and now, if either my son or I be drowned in this river, how will Thy name be sanctified?"

"I swear by My name," answered a voice from heaven, "that thou and thy son Isaac shall sanctify My name." God then rebuked Satan, and the river suddenly disappeared and the place became dry land again.

It is worth noting that according to legend Satan, the instigator of evil, brings charges against the Jews on the Day of Judgment. Hearing, however, the blast of the shofar, Satan believes that the Messiah has arrived and the end of his power on earth has come.

Whenever Satan brings his accusations against the Jews, God commands him to produce witnesses. But on that day he is able to produce only the sun as a wit-

ness, because the moon is invisible at that time. When he appears on Yom Kippur eve with his second witness, the moon, he is told by God that the children of Israel have repented during the Ten Days of Repentance and have been forgiven.

The Jew is confident that on Rosh Hashonah his prayers have been received by God and all the accusations of Satan have been ignored. He is confident that God will inscribe him for a good and happy year.

Yom Kippur, too, is not connected with any historic event, but the rabbis ascribe many a happening to it.

The day on which God showed His mercy to Moses and Israel was the Day of Atonement. On that day Moses was to receive the Ten Commandments from God for the second time. While Moses was on Mount Sinai, Israel spent the day amid fasting and prayer, so that Satan might not again lead them astray. Their tears and those of Moses reached to heaven. Thereupon God said: "My children, I swear by My Lofty Name that your tears shall be the tears of rejoicing for you; that this day shall be a day of pardon and forgiveness, and of the cancelling of sins for you and your children and children's children to the end of all generations. The Day of Atonement will exist even when all holidays cease, because it is the day on which the Jews received the Torah." In comforting Moses God said: "Grieve not for the loss of the first two tablets which contained only the Ten Commandments. The second tablets which I am now ready to give thee, shall contain Halakot, Midrash and Haggadot."

It is also asserted that the circumcision of Abraham took place on the Day of Atonement, and this act remains a never-ceasing atonement of Israel.

The Jews, according to the rabbis, are the happiest people in the world, because they are the ones whom God forgives on Yom Kippur. They are made meritorious on that day.

God's mercy to Israel is very well expressed in the following Haggadah:

On the Day of Atonement Satan comes to accuse Israel. He lists their sins, while God lists their merits. He takes the handles of the scales, and weighs the merits against the sins, and the two are equal in weight. Then Satan sets out to seek more sins. Before he returns, however, God

takes the sins from the pan and hides them. Satan returns and finds no sins there, and he says, "Lord of the World, Thou hast taken away the sin of Thy people. How wonderful!"

The Day of Atonement remained the genuine Jewish holiday on which the Jew can express their deepest religious feeling. Our forefathers, Abraham, Isaac and Jacob, have always lived in the minds of the Jewish people as the bearers of the symbols of Jewish faith and observance. Many a story is told about our ancestors watching over their people and helping them observe the Jewish holidays.

Once upon a time some Jews lived in Hebron, few in number, but pious and God-fearing, and particularly hospitable. When strangers came to the cave of Machpelah, the place where our forefathers are buried, to pray, the inhabitants quarreled with each other for the privilege of entertaining the guest, and the one who succeeded in entertaining him rejoiced as though he had found great treasure.

On the eve of the Day of Atonement, it appeared that the dwellers of Hebron could not secure the tenth man needed for the Minyan. Toward evening, when the sun was about to set, they saw an old man with a silver-white beard, bearing a sack on his shoulders. They ran to meet him, fed him and after supplying him with new clothes they went to the Synagogue to pray.

After the service the worshippers cast lots as to who should have the privilege of lodging him. Fortune fell upon the Shamos. But on the way to the house, the guest suddenly disappeared. Toward morning the Shamos saw him, his face luminous as the sun. Before the Shamash could speak, the old man said, "I am Abraham, the Hebrew, your ancestor, who rests here in the cave of Machpelah. When I saw how grieved you were at not having the number of men prescribed for synagogue worship, I came to you. Have no fear, rejoice and be merry of heart."

## FRESH HOPE ON THE NEW YEAR

By LOUIS FINKELSTEIN

*President, Jewish Theological Seminary*

**T**HERE is probably no other example in history of a nation emerging triumphant from a great war, so concerned with sorrow for past failures, so truly suspicious of the isolationism and self-satisfaction which contributed to world disaster, so determined to seek ways of undoing evil which in moments of complacency it helped to bring upon itself and upon mankind.

Perhaps even more than our fellow citizens, do we of the Jewish fold feel this sense of contrition and sorrow. We cannot think of the holocausts abroad without a sense of having failed our brethren when they could have been saved. Our unwillingness to believe the fearful truth now appears in our own eyes to have been a self-delusion, created by our own sloth, to lull us into a sense of satisfaction and content, when the times demanded urgent action.

This sense of sorrow and contrition, always with us, and always to remain with us, so long as we live, is particularly strong as we approach the great festivals

of Rosh Hashonah and Yom Kippur. These days of accounting remind us of our failures in the past, and stimulate us to new efforts for the future.

Because it is only out of sorrow and contrition that a new and better world can be born, the High Holy Days are even more significant now than they were in peaceful days of the past. The broken and contrite heart is not despised of God. The instruments with which He builds His sanctuary are not those of prowess, but of humility, of nobility of the spirit, rather than of might.

The message which the High Holy Days bring to us, as individuals and as a people, is one which the world needs. Israel's program for world salvation begins and ends with the exhortation of its Prophets and Sages, to remember that "If the Lord do not build a house, it is in vain that its builders toil in it."

Let us try to devote our lives to a realization of this truth by which alone men can live.



ON THE small window were the words "Shohet—Rev. Sandele," and underneath, in multicolored Yiddish and English letters, the message, "Rosh Hashonah Cards for Sale—Now!"

Through the narrow door the women brought the squawking chickens which they had purchased from adjacent markets. They shoved each other as they squeezed into the noisy store. Inside Rev. Sandele's first room, or "Office," as he liked to call it, the hubbub was endless with greetings and shouts and gestures. In a corner was a small round table overloaded with gray stationery boxes containing New Year cards.

The chickens, wildly flapping their wings, tried vainly to fly from the firm hands of the women. The children, too young to be left at home while their mothers shopped for the holidays, cried, grabbed at each other, fell under foot, or with unclean, sticky hands fingered the colorful *shono tovos*.

From the back room, the "shehitah room," the thin, high voice of Rev. Sandele came sharply to his waiting customers: "Next, please! If you please, next!" He peered out at the women and wanted to know: "Who's next?"

A stout, pock-marked matron rose quickly, swooped a meek chicken off the floor and thrust it into the Shohet's hand. He looked at her over his thick, gold-rimmed spectacles and the little brown goatee bobbed rapidly as he spoke: "You'll have it *flicked* in a minute, Mrs. Bliman. The *flickeren*, she should live long, is pretty fast today."

He came out a little further from the doorway, and nodded again to the impatient women. "All right, women, all right!" He waved his long hand to silence their protests. "What do you expect? It is erev Rosh Hashonah, and I am only one shohet in this district! You!"

He turned accusingly to a little, half-clad boy who was just putting his lollypop down on a batch of cards.

"Yankele! Leave those *shono tovos* alone! Your mama ought to give you something for that, something that will hurt you when you sit!" And gripping the chicken indignantly, he hustled into the back room. The door was half open, and many of the women stared from habit as he deftly pulled back the feathered head, quickly applied his knife and made a cut on the bird's neck. There

was a small spurt of blood and Mrs. Bliman's chicken gave a last, feeble shudder. Rev. Sandele handed it solemnly to the *flickeren*.

He looked out again at his customers, and managed to be heard over the din.

"Where's Mrs. Feinberg?" he asked. "She hasn't yet come in with her chicken. Anything the matter?"

There was an abrupt silence. Some of the women looked at each other sorrowfully and murmured, "Ach, it's too bad." An elderly lady, cradling a large chicken in her ample lap, shook her head slowly, her face dark with gloom. "Oy vey, oy vey, oy vey," she kept repeating.

"Poor Mrs. Feinberg, such a thing should happen to her on erev Rosh Hashonah!" The speaker was a fine-looking woman of about forty, and she looked sadly at the Shohet as she talked. "Mrs. Feinberg is sick in bed, she has a bad heart. And you know something, Rev. Sandele, she even has a nurse! The poor little thing. It's so sad—her greatest pleasure is getting ready for the holidays, and now she can't do it."

"Ya," said Mrs. Bliman. "She's always the one who must get the fattest chicken for the holidays. Remember how she had the flu just before Pesach, she came down to you, Shohet? She was so weak, she could hardly carry the chicken. And you had to walk home with her so that she wouldn't drop on the street." She shrugged her shoulders, as if to say to the others, "Well, that's life, isn't it?"

"Ach, ach," chorused the women. The children stopped their tug-of-war and stared mournfully at their mothers. The *flickeren* came out in the midst of a job, her hands, face and thinning hair plastered with feathers. She shook herself vigorously and the feathers exploded over the store.

"I heard you about Mrs. Feinberg," she said. "The poor old woman! Oy, it's such a shame! But I know her, better than you," she turned to Mrs. Bliman. "Mrs. Feinberg will get her chicken today, and what's more, I'll bet that she picks it out for herself. You know she wouldn't let anyone else do it—I tried it

## An Appropriate Short Story

# THE SHOCHET

By GERTA MESSEROFF

once, and what a time she gave me!" With a quick wave of her hand, the *flickeren* went back to her work, the cloud of sticky feathers on her trail.

Rev. Sandele scratched his head, and looked very thoughtful. He agreed silently with the *flickeren*, and as he went on through the day, killing the chickens and selling New Year cards, he wondered about Mrs. Feinberg. He would so gladly pick out a *springer* for her, but it wouldn't be any use. Nobody could ever do that for the old lady.

He knew it was her proud boast that she, wizened, and nearing eighty, could get the best buy in chickens and could pick out the plumpest one from Zender Brothers' twelve coops just by pointing to one of the birds. The youngest Zender, a fat, sluggish boy, then had to remove all the top coops, and stick his hand among the angry, pecking birds to take out the one that Mrs. Feinberg wanted.

She would quickly grab the chicken, hold it up to the light and study it from every angle. Then, blowing on the back feathers, and after feeling the rump very cautiously, the stern old lady would have the chicken weighed and then march off triumphantly to the Shohet. What was more, when she got to Rev. Sandele's, he had to personally flick it for her. Mrs. Feinberg hadn't missed a Yomtov in twenty years and Rev. Sandele had become so accustomed to her visits that he never closed the store until she had come and gone. He was used to her sharp tongue, her tart criticisms of his work. The old lady had been a shohet's daughter in the old country, and so Rev. Sandele respected her knowledge even though very often her dissertations irked and wearied him.

The last customer had left now, and the *flickeren* had swept the floor, washed herself and made him "Good Yomtov," as she whisked out, a few feathers still trailing her. The Shohet took off his skull cap and adjusted an old gray felt

on his head. It was ironic, he thought, that it had to be on erev Rosh Hashonah that Mrs. Feinberg became ill. And to have a nurse watching her, too! He might as well close the store, for how could she get away from her nurse?

It was late, and he'd have to be in *shul* soon, but Rev. Sandele lingered. He went about the store, looking for some odd little things to do. The back door was already locked by the *flickeren*, and so he had only to put away the unsold New Year cards. These would do again for the following year, *mirzashem*. Not all, though, for there were some that Yankele had soiled. Rev. Sandele had a notion to keep them and sell them to Yankele's mother next year.

Outside, the street lights had come on, and soon it would be completely dark. He had better go. He turned the switch and gleams of light shone into the dim store. Rev. Sandele could see well enough to pick up his coat and take his keys from the pocket.

As he turned to the door, a quick white shadow passed by the small window. Rev. Sandele heard a very light step and rushed forward to open the door. And there stood Mrs. Feinberg!

She was on the step, a small erect figure dressed in a heavy white shawl, her elfin face wrapped in the familiar silk babushka. Her soft voice came uncertainly through the semi-darkness:

"Shohet?"

Rev. Sandele put out his hand and helped her into the store. He turned on the light and looked down at his last, his most precious customer. Somehow, he felt no surprise at seeing her here.

The old lady stood in front of him, thin and small, and blinked a little. Then she noticed how glad he was to see her, and she smiled. Her sharp blue eyes twinkled under the grey, uneven brows. She bent her head, and the Shohet saw that something was bobbing under her shawl.

The woman said nothing as she slowly reached under the shawl and pulled out a fat, sleepy chicken. She handed it reverently to the Shohet.

"For a good year, Sandele," she gave him a most amazing smile.

The Shohet laughed happily. "Oh, it's going to be a good year now, Mrs. Feinberg," he said. "A wonderful, wonderful Yomtov!"

## THE CROWNS OF THE TORAH

By LEON SPITZ

ON Simechath Torah Night, the last day of the Succoth festival-week, the holy ark is opened wide and all the Torah scrolls are taken out and handed to the men in the congregation to carry proudly in a seven-rounds Torah Parade in the Synagogue. In the procession, the cantor or Rabbi marches ahead chanting the holiday prayers. On the cover of every Torah a crown is embroidered, and from each Torah scroll the silver crowns, large and small, jingle and twinkle. The fathers are happy and the boys are tremendously proud.

These crownlets are especially made to fit the Torah rollers and are known as the Torah crowns. When a Torah is removed from the Ark on a Sabbath or Yom-tov the coronet is adjusted and set up on its roller top. This is a symbol that means, "The Torah is queen of Religion."

When Moses was a very little boy, he once sat on the lap of Pharaoh, the mighty king of Egypt, the father of Princess Bathia who adopted Moses when she found him in the little basket on the Nile River. Moses was attracted by the glittering crown, he took it off Pharaoh's head and put it on his own. Horrified beyond description Pharaoh's guards quickly snatched it away from the boy and restored it to the Egyptian King. Legend tells us that when Moses liberated the Children of Israel from Egyptian bondage he could really have become King of Israel if he had wanted to.

Moses did let his brother, Aaron, the first Jewish high priest, wear a coronet. It was called in Hebrew a *mitznefes*. This is how the Bible describes it. "A plate of pure gold, and engraved upon it, like the engravings of a signet: HOLY TO THE LORD. And thou shape it on a thread of blue, and it shall be thy brow, upon the forefront of the mitre." Aaron and his descendants wore this mitre of gold and blue only in the Holy Temple in Jerusalem.

They had a beautiful custom in old Jerusalem when it was still the capital city of a Jewish Kingdom of Palestine. Every bridegroom wore a crown for his wedding, but that crown was a wreath of flowers. It signified that on his wedding day the bridegroom was as happy as a king.

Jewish legend says that crowns are worn not only on this earth but even in the Garden of Eden, in Paradise. There the *Tsaddikkim*, the pious and saintly Jews, sit on their golden thrones under the shade of the Tree of Life wearing golden crowns and rejoicing in the splendor of God.

A Rabbi once said that the crown which a King wears is not always the most precious crown. A great Rabbi wrote almost two thousand years ago, in a famous little book called "The Sayings of the Father": "The crown of the Torah excels the crown of riches and the crown of priesthood."

Still another Rabbi wrote in the same book, "There are three crowns: the crown of the Torah, the crown of the priesthood, and the crown of royalty; but the crown of a good name (character) excels all the others."

So now on Simechath Torah, when we take out all the Torahs from the Ark and parade with them through the Synagogue, let us examine closely these crowns which are embroidered on the velvet or silken Torah covers, and the silver coronets that are set up on their roller-tops, and let us remember their significance.

And if you live in New York, be sure to spend a delightful hour at the Jewish museum of Jewish Theological Seminary, where you can see and admire scores of Torah crowns made of gold and silver, some inlaid with precious gems, and the work of Jewish artists throughout the centuries. It is the finest and the largest collection of Torah crowns in all the world.

*The ninetieth birthday of George Bernard Shaw is now being celebrated throughout the world. The reprinting of the following discussion of one of Shaw's main works is therefore timely and of particular interest. It was originally a sermon, preached in 1922, and later included in Dr. Levinthal's book, "Steering or Drifting—Which?"*

DESIRE to discuss with you briefly a work of literature recently published that created quite a stir and furor, not alone in literary circles, but in the ranks of the great body of thinking men and women. I refer to the book called "Back to Methuselah," the latest work of that brilliant author, G. Bernard Shaw.

It is not my intention to discuss the literary qualities of the work, or to point out its merits and demerits, its excellencies and deficiencies, as a dramatic production. Much has been written on this score by critics, both friendly and hostile; suffice it for me to state in a word that from the literary and dramatic standpoint this latest work falls far behind many of the brilliant productions from the pen of this gifted author.

I doubt if any of Bernard Shaw's writings have produced such discussion and such eagerness to grasp the theory which he propounds as has his latest work, "Back to Methuselah." This may be said of a certainty, that in no work of his do we get a better glimpse of his understanding of the force and meaning of Religion than we do in this play, especially in that remarkable piece of work which precedes it as a preface.

The novel theory which Shaw proposes—a theory which, because it comes from Shaw, may be taken as nothing more than a humorous suggestion—is that man does not live long enough, that the usually accepted age limit of three-score years and ten is far too short for man's welfare, for man's good, and for his proper development as a man. If Methuselah could live to nine hundred and sixty years, why cannot man today live at least three hundred years? And Shaw goes even further; he finds in that suggestion the best remedy for all the vexing problems that confront humanity, and he would have us believe with him that until man accepts this remedy, to wit, not to be content with the short life that is

*Can We Have a Methuselah Today?*

## BACK TO METHUSELAH—IS THAT THE SOLUTION?

By DR. ISRAEL H. LEVINTHAL

the lot of each of us, but to desire this longer life of at least three centuries, man will remain groping in the dark amidst the many problems craving for solution.

And here we come to Shaw's main thesis. He not only offers this solution, but emphasizes the thought that it lies within the power of man to achieve this solution, that man, if he but wills it, can live to three hundred, or if he sufficiently wills it, can live to a thousand years, that everything depends upon the creative will of man!

And it is this thesis that I desire to discuss with you first, before we question at all the sufficiency or the insufficiency, the usefulness or uselessness of the remedy which Shaw proposes. Religion is greatly indebted to Shaw for his brilliant analysis of and emphatic insistence upon the theory of Creative Evolution. With masterful reasoning, with scientific proof and logical discussion, he shatters the very foundation of Mechanical Evolution, the Evolution of Natural Selection, which has been blindly accepted by so many people since the days of Darwin. Man is not what he is today simply because he mechanically evolved from a lower species, as was so commonly taught by Darwin and his school, but man has come to be what he is today because there was a Will—call it by whatever name you wish, a Divine Will or any other Will, but there was a Will—a Life-Force, to urge him to become what he is today. "For Natural Selection," Shaw says, "has no normal significance; it deals with that part of evolution which has no purpose, no intelligence, and might more appropriately be called accidental selection, or, better still, unnatural selection, since nothing is more unnatural than an accident. If it could be proved that the whole universe has been produced by such selection, only fools and rascals could bear to live." And so destroying the claims of Natural Selection, he offers Creative Evolution, which is his designation for the new interpretation of

evolution, and which he claims is "the genuinely scientific religion for which all wise men are now anxiously looking."

Religion, I say, is thankful to him because no man is better able to combat the old theory of circumstantial selection than he. There was a time, and not so long ago, when the first sign of a man's intelligence was supposed to lie in the fact that he believed in Darwin—though he probably never had read Darwin, and certainly did not truly understand Darwin, for, as Shaw brilliantly points out, Darwin himself did not believe what many of his disciples thought he taught.

And Judaism especially is thankful to Shaw for his masterly presentation of this subject, because Judaism is not in conflict with the theory of Creative Evolution. The world was not complete, nor was it in its fullest development in the days of Creation. "In His goodness He reneweth the act of Creation every day continually," the Jew is taught to say every morning of the year. God is continually creating, ever and ever bringing forth something new for man's need and for man's delight. The Divine Purpose is still in the universe and is gradually making itself more and more felt in a more perfect, more righteous world. And this Divine Purpose, this Godly Will, is to be found within man himself; for man, according to Jewish teaching, "is a partner in this act of Creation." In other words, God works through man, too, and if man but desire it and will it, he can accomplish anything for the betterment of himself and of the world.

Man was not created perfect, as is so often taught, afterward falling to a lower state through sin; but man was created with the potential gift to rise higher and ever higher, like the angels ascending the ladder of Jacob's vision unto the very heavens. The great medieval Jewish sage and philosopher, Abar-



banal, expresses this truth in striking fashion. He points out the very interesting fact that while after every act of creation the Bible tells us "And God saw that it was good," this statement is not to be found after the creation of man; and this teaches, the sage tells us, that all other things when created were created perfect, in a high state of development. Man, however, was not thus created perfect, but God left it to man to become so—to develop himself, by his deeds and by his creative will, to perfection. The same thought is also expressed by an ancient Rabbi in the Midrash. The sage notes that in the Biblical words, "And God blessed the seventh day and sanctified it, because thereon He had rested from all His work which God had created in making it," the Bible does not say "Ve'oso"—"and God had made," but "Laasoth," literally, "to do," because "adayin Yesh Melochoh Acheres," the work was not yet completed, there was more yet to be done, more yet to be accomplished.

Another Rabbi is even more emphatic on the subject. "The joy was not complete, for all that was created in the first six days required further perfecting." In other words, we are here taught exactly the same lesson which Shaw desires to bring to us—that it is within our power to conquer realms hitherto unknown, that it is in man's power to achieve more perfect mastery not only of himself but of the world about him. "Imagination is the beginning of creation," he tells us. "You imagine what you desire; you will what you desire, and at last you create what you will."

And Shaw reaches to the height of Jewish teaching not only when he tells us that man has the ability to achieve this perfection, this mastery of true civilization, but also when he tells us that there is a Force driving man toward that perfection. "However that may be," he says, "we may be sure of one thing. We shall not be let alone. The Force behind Evolution, call it what you will, is determined to solve the problem of civilization; and if it cannot do it through us, it will produce some more capable agents. Man is not God's last work; God can still create. If you cannot do His work He will produce some being who can."

How similar is this thought to that of the Rabbis, who say that God created

many worlds and destroyed them; that He kept on creating and destroying, because they did not meet His approval, which simply means that unless this world of ours shall meet with His approval, this too will be destroyed by the Life Force urging us toward perfection.

And because man has this power to achieve yet higher stages of perfection, because Creative Evolution is still creating, because the Will that is in man is still empowered to drive him to further mastery, Shaw proposes that man should will to live at least three hundred years, and he will live to that age.

Now with this thesis, too, we may agree. All men will grant that if there is any possibility of prolonging life, man should do all in his power to accomplish it. All men will agree that it would be more pleasant, more beneficial for all, if longevity were the common possession of all mankind. We agree with Shaw when he complains, "Men do not live long enough; they are, for all the purpose of high civilization, mere children when they die."

But when he offers the short life of man as the excuse for the little progress that civilization has made, I believe that he wanders far from the mark. He feels that man does not care for true education nor for true moral effort because he is to die so soon, and that therefore is not worth his while. But that is only a poor excuse to justify man's weaknesses and deficiencies. The men who will to accomplish things do so in a short life, while many who have lived to a very old age have spent their many years in nothingness. Contrast Moses and his achievements, with one hundred and twenty years to his credit, to a Methuselah and his non-achievement, with nine hundred and sixty years to his credit! Shaw himself best answers his own argument when he puts the following words in the mouth of Cain, addressing his father, Adam: "And pray, what use is this thousand years of life to you, you old vegetable? Do you dig any better because you have been digging for hundreds of years? I have not lived as long as you, but I know all there is to be known of the craft of digging."

"If I could count on nine hundred and sixty years," Shaw again complains through Conrad, the biologist, who addresses the young clergyman in the play,

"I could make myself a real biologist instead of what I am now, a child trying to walk. Are you sure you might not become a good clergyman if you had a few centuries to do it in? To that we surely have no objection. Longer years would certainly give us more experience, and help us to acquire more wisdom and to understand better the ways of life. But this is far from saying that because it is not given to us to achieve full perfection, we must not try to accomplish what little may lie in our power. 'It is not thy duty to complete the work,' the Jewish sage would answer Shaw, 'but neither art thou free to desist from it.'"

Shaw was not the first to complain that life is short. "The day is short," the same Rabbi also complains, "and the work is great"—echoing Shaw's lament; but the Rabbi does not permit himself thus to justify man's failure. On the contrary, "The laborers are sluggish," he informs us. Here is the crux of the whole situation. "The laborers are sluggish"; there is not a sufficient desire not sufficient willingness to cooperate with the Life-Force working within us and about us!

It is for God to know when we have accomplished enough. It is not how much we accomplish, but how well we accomplish the little that is in our power to do. We may indeed be content when the call to meet our Maker comes, if it finds us as soldiers in the midst of the battle of Life.

When Moses was told by God that the day of his death had arrived, he pleaded with God, the Bible tells us, saying, "Let me go over, I pray Thee, to see the good land that is behind the Jordan." But God interrupted him with the words, "Let it suffice thee!" to which the Rabbis significantly add, "It is sufficient for thee; for thou hast labored enough, thou hast striven enough; go now to thy deserved rest."

And so, too, the Rabbis picture King David asking God, "Make me to know my end—when am I to die?" God answers him, "Thou wilt die on the Sabbath." But David responds, "Lord, I would die on the first of the week!" A mystical thought lies hidden in these words. Unto God, David's life is a full life, a rich life, worthy of a glorious and blessed rest. "Thou shalt die on the Sab-

[Continued on page 24]

**N**OT all battles of the war were fought on the field. Operation Production, Operation Manpower and Operation Supply were pitched battles fought right here at home.

Behind those administration leaders who formed the high command of the Washington theatre of operations were scores of brilliant men who, almost without notice, gave of their time, talent and energies to mobilize our country's resources solidly behind our fighting men.

Among the numbers of prominent Jews who served in such high places during the war four names stand out. Robert R. Nathan was the dynamic young Deputy Director of the Office of War Mobilization and Reconversion. Abe Fortas directed much of the national defense program as Under-Secretary of the Interior. Isador Lubin, for many years the United States Commissioner of Labor Statistics, became Economical Advisor to the President on matters of defense. Judge Samuel I. Rosenman as Special Counsel to the President, was a staunch White House standby through two administrations.

Nathan began his service with the government as an economist with the Department of Commerce in 1933. By 1940, already singled out as one of the most brilliant New Deal economists, he began his war service on the National Defense Advisory Commission. As Assistant Director of Research and Statistics in charge of military and civilian requirements he conducted surveys of U. S. production potential in relation to the needs which resulted in the setting of Presidential goals.

It was his position as Chairman of the Planning Committee of the War Production Board, which Nathan held from 1942 to 1943, that gave him such an excellent background in the facts and figures of war mobilization and made him a natural choice for the job of number-two man under Fred Vinson in the OWMR. He literally built up our war production machine and, when the time came to reconvert, tried manfully to dismantle it quietly, smoothly and efficiently.

As Deputy Director of the OWMR he was Chairman of the Reconversion Working Committee made up of the Under-Secretaries of State, War, Interior, Justice, Labor and the war agencies.

As policy formers, the men had to decide how soon after V-E Day to re-

## HEROES OF "OPERATION WASHINGTON"

By CHARLOTTE WEBER

convert so that sufficient war production remained to sustain the Japanese war but not enough to create worthless surpluses of war material. They had to decide when to de-ration, to de-control steel and other vital materials, when to hold up one war contract and push forward on another. It was Nathan's work, as director and sparkplug of these activities, that prompted Vinson to call his Deputy Director his "tower of strength."

Abe Fortas became Under-Secretary of the Interior in June of 1942, having served with the Department in various capacities since 1938. In his war role he directed the activities of the War Relocation Authority and had a great deal to do with running the Oswego Camp where Jewish refugees were cared for.

In the absence of Secretary Ickes he attended many Cabinet meetings and was present at the sessions during the days of the first atom bombing of Japan and at the special Cabinet meeting at which the Japanese surrender was received.

As fuel administrator he spent much of his time negotiating with the miners and had long conversations with John L. Lewis. As director of the fuel conservation program he helped design a program of conservation principles and went on the radio many times to awaken the public to the need of conserving the country's fuel resources for the fight ahead.

When atomic research highlighted the importance of certain minerals, Fortas directed the work of the Department in exploration for these strategic minerals.

He was Secretary of the now defunct Petroleum Reserves Corporation made up of the Secretaries of State, War, Navy, Interior and the Foreign Economic Administration Director. Biggest job of the PRC was handling the Saudi Arabian pipeline idea.

During the war the Bureau of Reclamation of the Interior worked closely with the Department of Agriculture on irrigation plans and Fortas set up a number of war food programs on the basis of

the increased food production that resulted.

Judge Rosenman was a friend and adviser of the late President Roosevelt for many years but it was not until October 1, 1943, that he was called to the White House and officially appointed Special Counsel to the President. He was the first man to have that title.

After accompanying President Roosevelt on the return trip from the Yalta conference, in the early part of 1945, Rosenman returned to Europe to study the question of civilian supplies of the liberated areas of Northwest Europe. After his return to the United States he submitted a long report outlining the nutritional, fuel and other civilian requirements which the ravaged countries of Europe needed to restore their economy. On his report much of our country's planning for restoration work was based.

After President Roosevelt died, Rosenman stayed on at the White House and was the guiding hand behind many of the early Truman speeches.

At the time of Roosevelt's death, Rosenman was engaged in negotiations with the British with respect to the trial and punishment of war criminals.

On leaving the White House in February of this year, Rosenman was awarded the Medal of Merit "for exceptionally meritorious conduct in the performance of outstanding services to the President and to his country." Also mentioned was "his assistance in the reorganization of many of the Executive Departments and agencies of the Government as required by war needs."

Isador Lubin, from 1933 until January of this year the United States Commissioner of Labor Statistics, was called to the White House in 1941 to be Economic Assistant to the President. In 1942 he was sent to England to assist in lend-lease coordination.

[Continued on page 20]

THE New England countryside has become the home of Jews who prefer to earn their daily bread by working the soil. They find joy in producing food, in tending gardens, cows, or hens. After centuries of city dwelling, of being imprisoned in ghettos and learning the machinations of the business world, the Jews are returning to the land.

Some go back out of sheer love. Some because of health. Some because living in the country is cheaper than in the city. One family purchased a nine-acre farm in a Connecticut town; and besides bringing up four children, they were able to send the youngsters through college. Living on the land, they produced all their own foodstuffs for the summer and canned hundreds of quarts for the winter. Each member of the family had a share in the project. Even the youngest was able to weed the garden. Now one of the family is vice-president of a food corporation; another is a supervisor on a newspaper; the third is a teacher; the fourth, still in school. This family swears that its accomplishments are directly due to the farm.

Another city family went to the country for health reasons. They liked it, although they had to admit that the adjustment to the quiet of the country was difficult at first.

However, living in the country, from a purely Jewish viewpoint, is not altogether satisfactory. The individual Jewish family, living in the rural districts in almost complete isolation from others of their faith, is faced with the problem of maintaining their religious identity. The children are the big responsibility. The parents have had a taste of Jewish community life and they carry their ceremonials with them. They light the candles on Friday nights; say *seder*s; hold passover dinners; fast on Yom Kippur. The rural Jew must solve this problem or assimilate. And he is acutely aware of the pitfalls of his social situation.

It must be pointed out that the Jewish families of the rural areas for the most part live in perfect harmony with their Christian neighbors. "They invite us to their socials at their churches. They include our women in their sewing circles. When they sent packages to servicemen, they also included ours. They go out of their way to show us kindnesses. This

## THE PROBLEMS OF THE RURAL JEW

By RUBY ZAGOREN

is fine as far as the well-being of the community goes, but for the solitary Jewish family, it means a greater danger of assimilation." The rural Jew does not want to assimilate. He has a deep love for his people, for his heritage.

In these communities there is little or no opportunity for Jews to attend Sabbath services in any *shul* because of distance and poor transportation. And sometimes, too, for the reason that orthodox *shuls* do not want attendants at their services to ride into town on the Sabbath. One country lad did ride to *shul* several Saturdays in succession, but finally stopped when the scorn of the orthodox Jewish community shamed him.

When this happens Jewish young people who feel a religious affinity will sometimes attend the Protestant service. One girl known to this writer went to services in the Congregational Church of her community so often that she began to feel at home with the Christian faith. Having no knowledge of or experience with the Jewish religion, other than holiday observances, she had almost reached the point where she wanted to be con-

verted. Luckily, just about that time, she went to a city to work, and learning more about Judaism, found she respected it far more than the substitute religion. She was a sensitive girl who needed a religious outlet and took what was available.

However, it must be admitted that this is an exceptional case.

Most Jewish parents are mentally at ease about their children until they reach the "eligible" age. Having only Christian companions, they often will intermarry.

The problem of families living in rural areas is not their problem alone. It should be faced by Jewish leaders everywhere, for Jewish children, bred in the country, often have an independence of thought, originality of vision, and a practical idealism that comes from their close association with the land. These children, if taught to love Jewish history, folklore and religion, could become invaluable leaders of the future. Or if not leaders, at least thinking men and women.

## IMPATIENT EARTH

(A Monument for the Victims of Nazism at Minsk and Majdanek)

By Hans Henry Sontag

*"Author of the sonnet 'Impatient Earth,' which won a first place in the sonnet division at the Poets' Dinner but was unclaimed, we have learned is Henry Sontag, a refugee from the war. Not understanding that the writer must be present to identify himself Sontag, once a contemporary poet in Germany, missed a prize."—From the "Oakland (California) Tribune."*

THERE is none richer than the human  
leaven  
to swell the crust. Lo, these are human  
forms,  
vessels of grace, O Lord. Now bid the  
worms  
dig into eyes that still reflect the  
heaven . . .

Earth cannot wait, and worms shall have  
their feast.  
Let earth be merciful to cries that still  
escape  
these tortured lips, to crops of hands  
that shape  
menacing fists to reach out at the beast.

In vain? Earth will decry the evil. Leave  
revenge to her who in good time will  
take  
the ravished corpse to seed. Behold her  
shake,  
writhe in convulsions, retch and heave.

Now from beneath the surface, lo, a thin  
wail rises . . . Beast, beware. Earth does  
not cover sin.



# BROOKLYN JEWISH CENTER ACTIVITIES

## GREETINGS TO THE CENTER MEMBERSHIP

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

EMANUEL GREENBERG, *President*  
MAX HERZFELD, *1st Vice-Pres.*  
HYMAN AARON, *2nd Vice-Pres.*  
MAURICE BERNHARDT, *Secretary*  
DAVID GOODSTEIN, *Treasurer*

### From the Sisterhood

The officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. MAURICE BERNHARDT,  
*President*

MRS. PAUL BARNETT,  
MRS. MORTON KLINGHOFFER,  
MRS. MORRIS B. LEVINE,  
*Vice-Presidents*

MRS. HYMAN RACHMIL, *Treasurer*  
MRS. SAUL S. ABELOV, *Secretary*  
MRS. BENJ. H. WISNER,  
*Corr. Secretary*

MRS. IRA GLUCKSTEIN,  
*Social Secretary*

### From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,  
*Administrative Director*

### Rabbi Levinthal's Sermons For the New Year

RABBI LEVINTHAL will preach on both days of Rosh Hashonah at 10:30 o'clock. The Shofar will be sounded at 10:00, and members are urged to be in their seats before that hour.

On Yom Kippur eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the following themes:

First Day Rosh Hashonah: "Watchman, What of the Night?"

Second Day Rosh Hashonah: "The Unfinished Task"—a special message to the Returned Veteran.

Kol Nidre Eve: "The Essence of Our Religion."

Yom Kippur: "Whither Judaism in America?"

### Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal on both days of Rosh Hasho-

nah and Yom Kippur will be amplified from the Synagogue to the congregation worshipping in the Auditorium.

Mr. Louis J. Gribetz, member of our Governing Board, will deliver the sermon at the Kol Nidre services.

### Schedule for High Holiday Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Wednesday and Thursday evenings, September 25th and 26th at 6:30 o'clock, and on Thursday and Friday mornings, September 26th and 27th at 7 o'clock. The Torah reading will commence at 9:10 A.M. The Shofar will be sounded at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:10 o'clock, and we are anxious that the service should close at 1:15 o'clock.

We have the privilege this year of having one of the foremost synagogue choirs in the country, under the leadership of the world-renowned composer and musician, Leo Low, to assist Cantor Sauler. A musical treat of the highest order is in store for our worshippers, and we want to give the choir ample time to present a number of their outstanding liturgical compositions.

### Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 4th at 5:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Saturday morning, October 5th at 7:00 A.M. The Yizkor service will be held at 10:45, following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Leo Low choir, will officiate.

### Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 5th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

### Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

### Hebrew School Now Open

OUR Hebrew School began its term's work and we are happy to report that the School shows a large increase of pupils. For the benefit of those who have not yet enrolled, Rabbi Lewittes, the principal, wishes to announce that registration of new pupils in the beginner classes only will continue for a brief period.

OUR Hebrew High School Department will begin its new session this Sunday, September 22, 1946 at 10:30 A.M. The following classes will be organized at that time:

1. *Post-Graduate Hebrew*—For graduates of the Hebrew School or Center Academy who wish to continue their study of Modern Hebrew, Bible in Hebrew, and Jewish history. Meets regularly from 10:00-1:00 on Sundays. (Girl members of class will be prepared for Consecration.) Tuition \$40.00 per year.

2. *Consecration Class*—For girls who have been graduated from the Hebrew School, Sunday School or Center Academy. Meets regularly from 10:00 to 12:00 Sundays. Tuition: To Center members, \$25.00 per year—to non-members, \$35.00 per year.

3. *Post-Barmitzva Class*—A two-year course of study for boys who have been confirmed. Meets regularly from 10:00 to 12:00 Sunday mornings. Tuition: To Center members, \$15.00 per year—to non-members, \$20.00 per year.

4. *Pre-Consecration Class*—For girls who wish to qualify for admission to the Consecration Class. Meets regularly from 10:00 to 12:00 Sunday mornings. Tuition: To Center members, \$25.00 per year—to non-members, \$35.00 per year.

Registration will take place at 910

Lincoln Place (Annex to Center Building—entrance on Lincoln Place).

There is also a branch of the Marshall Hebrew High School which has three sessions a week, meeting at the Brooklyn Jewish Center. Those interested may inquire at the Hebrew School Office.

We urge all who are eligible to continue their Jewish studies in our High School Department to do so.

#### Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for prayer books and taleisim from the following:

Dr. and Mrs. David Kuperstein, in honor of the Bar Mitzvah of their son, Arthur, on June 22, 1946.

Mr. Percy Goldman, in memory of his beloved father.

The American Metal Company, Ltd., in memory of Mrs. Sadie Friez, sister of Mr. Meyer Abrams.

Mr. Simon Gluckstern, in memory of his beloved son.

Mr. and Mrs. Manuel Smerling, in honor of the Bar Mitzvah of their son, David Warren, on July 13, 1946.

Mrs. Morris Hirsch, in memory of her late husband.

Mr. and Mrs. Charles Safer, in honor of the marriage of their daughter, Rita, on February 17, 1946.

#### Sunday School Registration

REGISTRATION for Sunday School will take place this Sunday morning, September 22nd at 10 A.M. Old students are to report to their old classrooms. All new pupils will go to the Prayer Room on the second floor for registration.

#### Sabbath Services

KINDLING of candles at 6:20 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Vayeilek"—Shabbat Shubah, will commence at 8:30 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 6:00 P.M.

#### Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:00 P.M.

#### Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Wednesday and Thursday evenings, September 25th and 26th at 6:45 P.M. and on Thursday and Friday mornings, September 26th and 27th at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, October 4th at 5:30 P.M.

The services on Yom Kippur will begin Saturday morning, October 5th at 10:00 A.M.

Rabbi Mordecai H. Lewittes, the principal of our Hebrew and Sunday Schools, will conduct the services. Mr. Julius Grossman, Music Director of the Center schools, will officiate, assisted by members of the Congregation.

#### Young Folks League

THE Young Folks League of the Center will meet on Tuesday evening, September 24th at 8:30 o'clock.

Best wishes are extended for a Happy and Prosperous New Year to all the members and friends of the Young Folks League.

#### Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Thursday and Friday, September 26th and 27th (Rosh Hashonah) and will reopen on Sunday morning, September 29th for men at 10:00 A.M.

On Wednesday, September 25th (Erev Rosh Hashonah) the department will be open from 1:00 to 4:00 P.M. for men.

## IN THE CENTER CLUBS

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every other Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

A. Z. A.—Boys 14-21. Social and Jewish program meets Sunday evening.

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Cultural, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

VIVALETS—Girls in the upper grades.

Young Judean and social program. Meets every Saturday night.

TZOFIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

RACHEL JUDEANS—Girls in middle grades of elementary school. Meets every Sunday afternoon.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

### Additions to Library

THE following new books were added to our library and are now in circulation:

Old Country—Sholom Aleichm  
The American—Howard Fast  
Israel of Tomorrow—Leo Jung  
The Education of a Correspondent—J. L. Matthews  
For All Mankind—Leon Blum  
Ginzberg Jubilee Volumes—2 vols.  
Judaism in the Greek Period—G. H. Box  
Israel in World History—A. W. F. Blunt  
G. B. S. 90—Edited by S. Winsten  
This is Judaism—F. M. Isserman  
The History of the Jews in Italy—Cecil Roth  
Impresario—S. Hurok  
An International Convention against Anti-Semitism—Mark Vishnick  
The Roots of American Loyalty—Merle Conti  
Reminiscences—Maxim Gorky  
An Honorable Titan, A Biographical Study of Adolph S. Ochs—Gerald W. Johnson  
Co-operative Living in Palestine—Hurik F. Infeld  
Two Worlds—Wm. B. Ziff  
While Time Remains—Leland Stowe

### Condolence

WE extend our most heartfelt expressions of sympathy and condolence to Mr. Louis Weinstock of 135 Eastern Parkway on the loss of his sister, Mrs. Becky Peck.

### Slicoth Services September 21st

SLICOTH Services will be held in our Main Synagogue on Saturday, September 21st at 12 midnight. The services will be conducted by Cantor William Sauler, assisted by our choir under the leadership of Mr. Leo Low. All welcome.

### Candle Lighting During Rosh Hashonah

CANDLES will be lit on Wednesday and Thursday evenings, September 25th and 26th (Rosh Hashonah) at 6:30 P.M.

### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Henry Gerber of 912 St. Johns Place upon the Bar Mitzvah of their son, Andrew, which will be held at the Center this Saturday morning, September 21st.

### Library Schedule

THE regular library schedule now prevails and is open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9 P.M., and on Sunday from 10 A.M. to 3 P.M.

### Congratulations

OUR heartiest congratulations and best wishes are extended to:

Mrs. Rose Amer of 1521 President Street, who announces the engagement of her son, Kenneth, to Miss Hedie Ankle of Los Angeles, Cal.

Mr. and Mrs. Samuel Stark of 122-10 Ocean Promenade, Rockaway Park, L. I., on the birth of a son to their children, Mr. and Mrs. Lester Bushman, on September 10th. Congratulations are also extended to the great-grandparents, Mr. and Mrs. Morris Groden.

Mr. and Mrs. Martin J. Weinberg of 951 Carroll Street on the birth of a son, Michael M., on August 28th.

### ADDITIONAL NEW YEAR GREETINGS

MR. and MRS.  
FRANK BRODIE

295 MONTGOMERY STREET

MR. and MRS.  
JOSEPH LAZAROWITZ

388 CROWN STREET

MR. and MRS.  
A. J. STELZER  
AND FAMILY

730 EMPIRE BOULEVARD

### HEROES OF "OPERATION WASHINGTON"

[Continued from page 16]

As Associate United States Representative on the Allied Commission on Reparations, he spent three months in Moscow and Berlin making a survey of enemy countries to see what they could furnish in the way of reparations to war damaged countries. He was in Potsdam at the time of the conference there and was a behind-the-scenes participant.

When Lubin resigned to enter private life the early part of this year, the President warmly praised his work in building up the Bureau of Labor Statistics and for his part in the reparations mission.

Some idea of the measure of his work can be judged from Mr. Truman's expression of gratitude for his "invaluable service in coordinating the vast array of statistical information which was so essential to the formulation of effective federal policy."

It was not long before Lubin was called back to official duties, however. He was appointed United States delegate to the United Nations Subcommittee on Reconstruction of Devastated Areas, one of the many offshoots of the Economic and Social Council of the UN.

—By the Jewish  
Telegraphic Agency

### JUST BETWEEN OURSELVES

[Continued from page 4]

to visit these resorts during the High Holy Days. There is but one place for them on these sacred occasions—the Synagogue."

On this solemn season of the year, the holiest days in the Jewish calendar, let us have the courage to resist temptation and to remain faithful to that sense of duty which demands of us to worship with our fellow Jews in places consecrated all year round to God, to our Torah and to our people's needs.

If we truly want to offer the prayers and the supplication of our hearts before our God, then let us heed the words of the Torah: "And there shalt go unto the place which the Lord thy God shall choose to cause His name to dwell there."

*Israel H. Benethal*



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMS, Miss ANNE  
Res. 443 Alabama Ave.

ARKIN, JACOB  
Res. 833 St. Marks Ave.  
Bus. Driving School, 720 Nostrand Ave.  
Married  
*Proposed by* Max Landau, Sam Albert

ASHKENAS, Miss DOROTHY  
Res. 255 Liberty Ave.

BATWIN, CALVIN  
Res. 910 Park Place  
*Proposed by* Edward Manes

BERMAN, AARON A.  
Res. 1730 Carroll St.

BEYER, Dr. MORRIS  
Res. 1025 St. Johns Pl.  
Bus. Physician, Same  
Single  
*Proposed by* Joseph Goldstein

BIEDER, MILTON D.  
Res. 1140 St. Johns Pl.  
Bus. Treasury Dept.  
Single  
*Proposed by* Shirley and Joseph Hyman

BLUMBERG, S. HARRY  
Res. 1384 Carroll St.  
Bus. Sponging, 116 Forsyth St.  
Married  
*Proposed by* Joseph Goldstein

BOSS, GILBERT J.  
Res. 698 Eastern Parkway  
Bus. Engineer, 405 44th St.  
Single  
*Proposed by* Isaac Levingson

BOYKOFF, JACK  
Res. 640 Eastern Parkway  
Bus. Coats & Suits, 262 Boerum St.  
Married  
*Proposed by* Emanuel Boykoff and Murry Husid

BROWN, IRVING  
Res. 519 Eastern Parkway  
Bus. Post Office  
Married  
*Proposed by* Hyman Bloomgarden

CANTOR, MAX  
Res. 40 Ocean Parkway  
Bus. Dresses, 78 W. 36th St.  
Married  
*Proposed by* Mr. and Mrs. Benj. Levitt

CARNES, SHELDON CHAS.  
Res. 848 Eastern Parkway  
Bus. Silverware, 1160 St. Johns Pl.  
Single

*Proposed by* Chas. Fishbein and Jos. Hyman  
CASSEL, DAVID  
Res. 406 Crown St.  
Bus. Straws, 29 Washington St.  
Single  
*Proposed by* Mrs. M. Duberstein and Philip Shorin

COHEN, AL  
Res. 459 East 92nd St.  
Bus. Clothing, 64 Wooster St.  
Single  
*Proposed by* Sol Rabinoff

COHEN, PHILIP  
Res. 305 Linden Blvd.  
Single  
*Proposed by* Sidney Feldbaum, Murray Husid

COHN, Dr. ISAAC  
Res. 265 New York Ave.  
Bus. Physician, 286 Union Ave.  
Married  
*Proposed by* Dr. M. Shir and Dr. I. Skir

EDELMAN, EDWARD  
Res. 2035 East 64th St.  
Bus. Insurance, 23 Flatbush Ave.  
Married  
*Proposed by* Dr. M. Goldberger

ELKIN, MAX  
Res. 365 New York Ave.  
Widower  
*Proposed by* Selig Harrison and Abe Mann

FELDMAN, Miss SHEILA  
Res. 62 Riverdale Ave.

FOGEL, LLOYD  
Res. 178 Rockaway Parkway  
Bus. Metal, 105 Bleecker St.  
Married  
*Proposed by* Harold Forman and Lawrence Schwartz

FRUMKIN, HAROLD  
Res. 724 East 46th St.  
Bus. Optician, 161-19 Jamaica Ave.  
Single  
*Proposed by* Dr. Chas. Windwer

GINSBERG, Miss VIVIAN  
Res. 1220 East New York Ave.  
Bus. Export, 56 Beaver St.  
*Proposed by* Sylvia Resnick

GOLDNER, NORMAN  
Res. 9534 Kings Highway  
Bus. Student  
Single

GOLDSAMT, ALAN  
Res. 1432 Carroll St.  
Bus. Furniture, 542 1st Ave.  
Married  
*Proposed by* Center Academy

GOLDSCHLAG, Dr. PAUL E.  
Res. 960 Sterling Pl.  
Bus. Dentist, 1 Hanson Pl.  
Married  
*Proposed by* Jos. Richman

GOODMAN, Dr. ISIDORE M.  
Res. 251 March Ave.  
Bus. Physician, Same  
Single

GREENBAUM, SYLVAN  
Res. 145 Lincoln Road  
Bus. Machinery, Whyte Ave.  
Married  
*Proposed by* Center Academy

GREENBERG, EDWARD  
Res. 368 Eastern Parkway  
Bus. Case, 76 Madison St.  
Married  
*Proposed by* Adolph Weber and David Rubenstein

GREENBERG, LEONARD  
Res. 99 Ocean Ave.  
Bus. Insurance, 23 Flatbush Ave.  
Married  
*Proposed by* Dr. Melvin C. Goldberg

GREYSTONE, Dr. NORMAN W.  
Res. 1138 Eastern Pkwy.  
Bus. Dentist, 1140 Eastern Pkwy.  
Single  
*Proposed by* Louis Palatnick

GRUNTWAGIN, Miss EVELYN  
Res. 31 East 21st St.  
Bus. Teacher, West 71st St.

HANDELMAN, RUBIN M.  
Res. 510 Crown St.  
Bus. Pharmacy, 20 Columbus Ave.  
Married  
*Proposed by* Solomon Levine

HELLER, Miss FRANCES  
Res. 326 Lincoln Pl.  
*Proposed by* Martha Kregman

HERSON, Miss PEARL  
Res. 1658 Carroll St.  
*Proposed by* Mrs. Lena and Mr. Armand Drexler

HIRSCHHORN, MORTON  
Res. 1515 Union St.

- Bus. Distillers, 350 5th Ave.  
Single  
*Proposed by Abe Mann*
- HONIG, Miss PEARL A.  
Res. 751 Linden Blvd.  
Bus. Beautician, Flatbush Ave.  
*Proposed by Bunny Rothman*
- HOROWITZ, HARRY  
Res. 125 Hawthorne St.  
Bus. Restaurant, 1362 6th Ave.  
Married  
*Proposed by Wm. Nathanson*
- HOROWITZ, SAM  
Res. 1090 East New York Ave.  
Bus. Government  
Single  
*Proposed by Benj. Pollack*
- HORLAND, MURRAY B.  
Res. 1544 President St.  
Bus. Musical Instr., 110 Park Row  
Single  
*Proposed by Chas. Fishbein and  
Jos. Hyman*
- JABLON, RAYMOND L.  
Res. 446 Kingston Ave.  
Bus. Acc't, 11 West 42nd St.  
Single  
*Proposed by Joseph Goldberg and  
Hyman Bloomgarten*
- KANNEL, Miss MARTHA  
Res. 743 Empire Blvd.  
Bus. Real Estate, 185 Montague St.  
Single  
*Proposed by Samuel K. Janow*
- KARLIN, HERBERT  
Res. 33 Crooke Ave.  
Bus. Tailoring, 118 Court St.  
Single  
*Proposed by Arnold Schwartz and  
Frank Rose*
- KEILER, NATHAN  
Res. 554 Eastern Pkwy.  
Bus. Trading, 90 W. Broadway  
Single
- KIRSCH, JACK  
Res. 681 Willoughby Ave.  
Bus. Venetian Blinds, 1861 Nostrand  
Ave.  
Single  
*Proposed by Joseph Goldstein*
- KLEINMAN, PETER W.  
Res. 510 Crown St.  
Bus. Attorney, 270 Broadway  
Married  
*Proposed by Louis Kaplan*
- KOSLOW, JACK  
Res. 415 Ocean Pkwy.
- Bus. Boxes, 62 Schenectady Ave.  
Married  
*Proposed by Irving Wallace and  
Dr. M. Grossbard*
- KRAMER, MAX  
Res. 71 Hart St.  
Bus. Jewelry, 360 Knickerbocker  
Ave.  
Single  
*Proposed by Dr. A. Mandelbau*
- LANDSMAN, HENRY  
Res. 481 Eastern Pkwy.  
Bus. Florist, Same  
Married  
*Proposed by Joseph Goldstein*
- LEVENSON, SHELDON  
Res. 853 Empire Blvd.  
Bus. Student  
Single  
*Proposed by Stanley and Howard  
Levenson*
- LEVY, RALPH DAVID  
Res. 50 Lenox Road  
Bus. Student  
Single  
*Proposed by Roy M. Leibler and  
Chas. Safier*
- LEVY, REUBEN  
Res. 852 Eastern Pkwy.  
Bus. Butcher, 236 Atlantic Ave.  
Single  
*Proposed by Jos. Hyman and  
Chas. Fishbein*
- LITWIN, Miss RUTH  
Res. 425 Herzl St.  
*Proposed by Mamie Litwin*
- MARCUS, NAT  
Res. 1018 Eastern Pkwy.  
Bus. Ladies Wear, 323 W. 38th St.  
Married  
*Proposed by Samuel Stark*
- MEHLMAN, Mrs. JENNIE  
Res. 847 Eastern Pkwy.  
*Proposed by Dr. Chas. and  
Dr. Samuel Weitzman*
- MEISTER, BENJAMIN  
Res. 1506 St. Marks Ave.  
Single  
*Proposed by Dr. Chas. Windwer*
- MERLANDER, Miss SYLVIA D.  
Res. 410 Eastern Pkwy.
- MOSS, Miss ELSA  
Res. 421 Crown St.  
Bus. Mfg., 912 Broadway  
*Proposed by Jacob Mines*
- NELSON, BENJAMIN  
Res. 1028 Rutland Rd.
- Bus. Jewelry, 535 5th Ave.  
Single  
*Proposed by M. Goldstein and  
Milton Chasin*
- NEWMAN, SINDEL A.  
Res. 291 Crown St.  
Single  
*Proposed by Harry Schwartz and  
Harry Model*
- PERLINE, EDWARD  
Res. 1055 Bedford Ave.  
Bus. Signs, 1057 Bedford Ave.  
Single  
*Proposed by Benj. Meister*
- PLOTKIN, Miss VIVIAN  
Res. 557 Sackman St.
- POLLACK, PHILIP  
Res. 481 Crown St.  
Bus. Apparel, 311 Kingston Ave.  
Single
- ROSE, JACK  
Res. 1082 Eastern Pkwy.  
Bus. Mfg., 187 William St.  
Single  
*Proposed by Ben Steiner and  
Frank Rose*
- ROSEN, BERNARD H.  
Res. 1160 President St.  
Bus. Engineer  
Single  
*Proposed by Morton Adelman*
- ROSS, LLOYD  
Res. 1321 Union St.  
Bus. Government  
Single  
*Proposed by Milton Levin*
- SHERMAN, ALBERT  
Res. 347 Sackman St.  
Bus. Government  
Single  
*Proposed by Sol Levine*
- SHERMAN, Miss HARRIET  
Res. 347 Sackman St.  
*Proposed by Sol Levine and  
Benj. Pollack*
- SHORIN, JOEL J.  
Res. 582 Montgomery St.  
Bus. Chewing Gum, 237 37th St.  
Single  
*Proposed by Philip Shorin and  
A. J. Shorin*
- SORSCHER, SOLOMON  
Res. 542 Crown St.  
Bus. C. P. A., 535 5th Ave.  
Single  
*Proposed by Nathan Sorscher*

STAUB, LEO  
Res. 680 Crown St.  
Bus. Pharmacist, 961 Lexington Ave.  
Married  
*Proposed by H. Klaristenfeld and  
J. Geffen*

STECKEL, MURRAY H.  
Res. 128 Rockaway Pkwy.  
Bus. Attorney  
Single

STURM, HYMAN  
Res. 640 Eastern Pkwy  
Bus. Mfg. Elbows, 753 Lexington  
Ave.  
Married  
*Proposed by Emanuel Boykoff and  
Murry Husid*

TENEN, MISS RUTHY P.  
Res. 4217 16th Ave.  
Bus. C. P. A., 295 Madison Ave.  
*Proposed by Lee Shapiro*

TRAIN, DR. GEORGE J.  
Res. 371 Parkside Ave.  
Bus. Neuro-Psychiatrist  
Married  
*Proposed by Sidney S. Leonard*

TRAUB, MORRIS  
Res. 1375 Carroll St.  
Bus. Skating Rink, Park Circle  
Single  
*Proposed by Louis Simon and  
Dr. Louis Nelson*

TUMIN, MISS EDITH  
Res. 407 Utica Ave.  
*Proposed by Shirley Miller*

ULBERG, DR. M.  
Res. 337 Linden Blvd.  
Bus. Physician, Same  
*Proposed by Dr. Abr. Zelony*

WALKER, HAROLD L.  
Res. 1647 Sterling Pl.  
Bus. Insurance, 50 Lafayette St.  
Single

WARSHAWSKY, ROBERT I.  
Res. 888 Montgomery St.  
Single  
*Proposed by Harry Warshawsky*

WEBER, J. B.  
Res. 1397a Union St.  
Bus. Train Dispatcher, Penn R. R.  
Married  
*Proposed by Dr. Harry H. Friedman*

WEINSTEIN, CHARLES  
Res. 32 Lenox Road  
Bus. Office Equip., 170 Broadway  
Married  
*Proposed by Dr. M. Grossbard and  
Irving Wallace*

WELSH, LEONARD  
Res. 135 East 94th St.  
Bus. Blouses, 920 Broadway  
Single  
*Proposed by Dr. Chas. Windwer*

WEXLER, ISIDOR  
Res. 1321 Union St.  
Bus. Insurance, 26 Court St.  
Married  
*Proposed by Morris D. Wender*

WILLIG, MURRAY  
Res. 150 Crown St.  
Bus. Insurance, 50 Court St.  
Single  
*Proposed by Samuel H. Goldberg*

YANKWITT, IRVIN  
Res. 1320 West 54th St.  
Bus. Attorney, 185 Montague St.  
Married  
*Proposed by Dr. Samuel T. Markoff and  
Maurice Bernhardt*

YARMISH, JACK  
Res. 377 Montgomery St.

The following have applied for rein-  
statement:

KITAY, PHILIP M.  
Res. 416 Rogers Ave.  
Bus. Asst. Professor, Adelphi College  
Single

LEVENTHAL, HARRY  
Res. 41 Eastern Pkwy.  
Bus. Shirts, 267 5th Ave.  
Married  
*Proposed by Julius and Norman  
Leventhal*

### ADDITIONAL APPLICATIONS

*Received too late for insertion in the  
regular columns*

ADELSTEIN, MISS SYLVIA  
Res. 598 Midwood St

AUSUBEL, ABRAHAM  
Res. 686 Montgomery St.  
Bus. Shoes, 351 Jay St.  
Married  
*Proposed by Maurice Bernhardt,  
David Spiegel*

DILBERT, MISS FRIEDA  
Res. 36 Thatford Ave.  
*Proposed by Chas. Dilbert*

FICHTELBERG, WILLIAM  
Res. 865 East 49th St.  
Bus. Foods, 415 Greenwich St.  
Single  
*Proposed by Dr. Samuel,  
Dr. Chas. Weitzman*

LEVINE, MARVIN  
Res. 468 Crown St.  
Bus. Knitting, 1086 Cypress Ave.  
Single  
*Proposed by Mrs. A. Levine*

LEVINE, NATHAN J.  
Res. 675 Empire Blvd.  
Bus. Ass't Principal, P. S. 66  
Married

NAIDICH, MISS ROSE  
Res. 418 Georgia Ave.

PINDEK, ABRAHAM  
Res. 418 St. Johns Pl.  
Bus. Lawyer, 170 Broadway  
Single  
*Proposed by Samuel Albert,  
Sid Einhorn*

ROSENFELD, GABRIEL IRA  
Res. 145 Lincoln Rd.  
Single  
*Proposed by Jacob Rosenfeld*

RUBIN, MAURICE  
Res. 473 Brooklyn Ave.  
Bus. Lawyer, 66 Court St.  
Married  
*Proposed by Dr. S. Sambur,  
Harry Preston*

SATINSKY, MISS SHIRLEY  
Res. 499 Hopkinson Ave.

WALOWITZ, HARRY S.  
Res. 682 Montgomery St.  
Bus. Insurance, 50 Court St.  
Married  
*Proposed by Leo Kaufmann*

ZIRN, BEN H.  
Res. 1043 Carroll St.  
Single  
*Proposed by Abr. H. Zirn*

SAMUEL H. GOLDBERG,  
*Chairman, Membership Committee*



From Rabbi Samuel S. Cohon,  
Professor, Jewish Theological Seminary,  
Hebrew Union College, Cincinnati, Ohio  
(Addressed to Joseph Goldberg, Administrative Director)

Thank you for sending me a copy of your Jubilee Book. It is an inspiring record of a great institution and of the personalities who directed its manifold activities. Above all, it is an eloquent tribute to Rabbi Levinthal, the remarkable preacher who has graced your pulpit for a generation. Few rabbis in America have upheld the high traditions of Jewish preaching as he has done. In an age of noise and fury, he has persisted in gently leading his people to the living springs of Jewish wisdom and faith. To him and to his associates in the great work of the Brooklyn Jewish Center, I extend hearty felicitations on past achievements and best wishes for even more distinguished service in the years to come.

From Rabbi Joseph Zeitlin,  
Temple Anshe Chesed, New York City

To add one's voice to the chorus of praise of the outstanding contributions that the Brooklyn Jewish Center is making to spiritual life in this blessed country is high privilege indeed.

As a rabbi in Israel who in his student days came under the benign influence of the gifted master, our beloved Rabbi Dr. Levinthal, and who benefitted by the stimulating association with the talented administrative director, Mr. Joseph Goldberg, and the devoted lay leaders of the Brooklyn Jewish Center, I want to extend heartfelt felicitations and blessings to the Mother institution—the Brooklyn Jewish Center—which has showered abundant light and inspiration on so many Jewish centers in American Israel.

May your honored Institution in its focal position in American Israel continue to contribute richly to the religious, intellectual and cultural pattern of this our great American civilization.

From Moss Hart

(Addressed to Joseph Goldberg, Administrative Director)

I was delighted to get the "Jubilee Book" and I thought it was a mighty fine job.

If you want to know what I think of

## MORE PRAISE FOR THE CENTER "JUBILEE BOOK"

it actually, though it may embarrass the hell out of you, I happen to think one of the finest things at the Brooklyn Jewish Center is Joe Goldberg.

This will learn you to write to me and ask for quotes but I assure you I am not kidding. Meanwhile all my best to you.

From Rabbi C. E. Hillel Kauvar,  
Denver, Colorado

The "Jubilee Book" of the Brooklyn Jewish Center portrays the ideal Synagogue, the pattern for Synagogue Centers.

The late Chief Rabbi, Dr. Joseph H. Hertz, described the ideal Synagogue as one that has "a filled Pew, and a filled Pulpit"; the Center has the two. Its members, inspired by its honorary President, Mr. Samuel Rottenberg, have had the vision and the will to make their Synagogue a model Jewish Institution, an inspiration to American Jewry.

In every organization there are men and women who are like the mainspring

of a watch, seldom seen or heard, but without whom the Institution could not function. Such a man is your gifted Mr. Joseph Goldberg. This dynamic personality, dowered with the gifts of mind and heart, is more than an administrator; he is co-ordinator, counsellor, and engineer. He not only directs the Center activities, but organized many of them himself.

Your Jubilee Book reveals the charm, the wisdom and the saintliness of your spiritual leader, Rabbi Dr. Israel H. Levinthal.

The Center is more than "the length and shadow" of Dr. Levinthal: it is a life-size portrait of him. Rabbi Levinthal presents our ageless truths, stored away in Midrash and Halacha, in their finest modern setting; and he has created in addition, new *Midrashim* that make for piety and patriotism, for spirituality and service to the cause of Israel, America and Humanity.

## BACK TO METHUSELAH [Continued from page 15]

bath, the due rest time after a season of labor." David is modest, however. He attributes this estimate of his life to God's mercy, and he says, "It will not be the Sabbath, but on the contrary, I shall die on the first day of the week, when my labor is just beginning, when I have so much yet to do!" But God knoweth best, and again He assures him, "Thy death shall come when the resting time is justly due thee!"

Here, then, is the Rabbis' answer to the Shavian complaint. Let us cease finding excuses for our many neglects and failures. Let us stop blaming God, and begin to recognize that the fault is ours. Let not the thought of the fleetingness of our life stop us from working, striving, seeking, craving to achieve greater perfection. Let us learn to believe the sentiments which Shaw places in the mouth of the Elderly Gentleman in the play: "You are mistaken. Short-lived as we are, we—the best of us, I mean—regard civilization and learning, art and science, as an ever-living torch, which passes from the hand of one generation

to the hand of the next, each generation kindling it to a brighter, prouder flame. Thus, each lifetime, however short, contributes a brick to a vast and growing edifice, a page to a sacred volume, a chapter to a Bible, a Bible to a literature. We may be insects, but like the coral insect we build islands which become continents; like the bee, we store sustenance for future communities. The individual perishes, but the race is immortal. The acorn of today is the oak of the next millennium."

The sum and substance of it all is again voiced by Shaw himself, when, through the lips of the same Elderly Gentleman, he says: "I accept my three-score years and ten. If they are filled with usefulness, with justice, with mercy, with good-will; if they are the lifetime of a soul that never loses its honor and a brain that never loses its eagerness, they are enough for me—because these things are infinite and eternal, and can make ten of my years as long as thirty of yours!"

# ROSH HASHONAH GREETINGS

*Mr. and Mrs. Moses Ginsberg*

AND FAMILY

extend their best wishes for a Happy New Year  
to all the Officers, Trustees, Directors and  
members of the Center, as well as to  
their friends and relatives

MR. and MRS.

PAUL HOROWITZ

100 Woodruff Avenue

extend their best wishes for a  
Happy and Healthy New Year

---

MR. and MRS.

SIGMUND SCHWARTZ

AND FAMILY

615 Empire Boulevard

wish all their relatives and friends a  
Very Happy New Year



*Mr. and Mrs. Phillip Brenner*  
AND THE ORGANIZATION OF

*Original* **BRENNER BROS.**

Wish their friends and patrons  
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

---

---

*Mr. and Mrs.*  
**LOUIS GREENFIELD**

616 Empire Boulevard

extend their New Year Greetings and best wishes to  
all for everlasting Peace, Happiness and Contentment

MR. and MRS.

**SAMUEL WEISS**

AND FAMILY

603 Empire Boulevard

extend their best wishes for a  
Happy and Healthy New Year

---

*A Happy New Year*

— from —

**RATNER'S DAIRY  
RESTAURANT**

138 DELANCEY STREET  
NEW YORK CITY

MR. and MRS.  
HYMAN AARON  
Children and Grandchildren

MR. and MRS.  
JOSEPH I. AARON

MR. and MRS.  
IRVING BALMUTH  
AND FAMILY  
769 St. Marks Avenue

---

MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH  
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD  
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

---

MR. and MRS.  
LOUIS BRENNER  
AND FAMILY  
Harriman, New York

MR. and MRS.  
MORRIS BRUKENFELD  
1276 President Street

MR. and MRS.  
NATHAN SALWEN  
135 Eastern Parkway



MR. and MRS.  
ISIDOR FINE  
AND FAMILY

MR. and MRS.  
PHILIP FLEISHER  
1160 Lincoln Place

MR. and MRS.  
S. MOSKOWITZ  
AND SONS

---

---

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

---

---

KOTIMSKY & TUCHMAN  
CATERERS OF DISTINCTION

MR. SIMON H. KUGEL

MR. and MRS.  
S. L. POMERANTZ  
AND FAMILY  
1304 President Street

MR. and MRS.

SAMUEL ROTTENBERG

135 Eastern Parkway

MR. and MRS.

HERMAN SALOMON

374 Eastern Parkway

DR. and MRS.

DAVID KERSHNER

95 Eastern Parkway

MAY THE SOUND OF THE SHOFAR USHER IN A NEW BLESSED ERA  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

RABBI and MRS.

ISRAEL H. LEVINTHAL

RABBI and MRS.

MORDECAI LEWITTES

MR. and MRS.

JULIUS LEVENSON

225 Eastern Parkway

### ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*  
Z. BRANDES, *Exec. Director*  
JOSEPH M. BAUMOL, *Rabbi*

MRS. SAMUEL BARNETT

MR. & MRS. HERBERT BARNETT  
AND DAUGHTER

MR. and MRS.

SOLOMON LEVINSON  
AND CHILDREN

DR. and MRS.

HARRY BERMAN

1408 President Street

CHARLES BLACHER

AND FAMILY

20 Plaza Street

The family of the late

LOUIS N. JAFFE

HANNAH O. JAFFE

HAROLD and PATRICIA JAFFE  
ALBERT JAFFE

MR. and MRS.

LOUIS DAUM

748 St. Marks Avenue

MR. and MRS.

JACOB S. DONER

AND FAMILY

---

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

---

MR.

LOUIS RIVKIN

1025 St. Johns Place

DR. and MRS.

DAVID FARBER

865 Eastern Parkway

MR. and MRS.

JOSEPH FELDT

AND FAMILY

855 Ocean Avenue

DR. and MRS.

REUBEN FINKELSTEIN

576 Eastern Parkway

MR. and MRS.

MAURICE M. REISS

1650 President Street

MR. and MRS.

JOSEPH GLAUBMAN

919 Park Place



MR. and MRS.  
PINCUS GLICKMAN  
AND FAMILY

MR. and MRS.  
JOSEPH GOLDBERG  
and their sons  
EPHRAIM and ALVIN

MR. and MRS.  
J. JOSHUA GOLDBERG  
and daughters  
RITA and SANDRA

MR. and MRS.  
MAX GOLDBERG  
410 Eastern Parkway

MR. and MRS.  
EDWARD GOLDSMITH  
AND FAMILY  
780 Montgomery Street

MR. and MRS.  
HERMAN GOLDSMITH  
595 Lefferts Avenue

---

MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH  
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD  
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

---

DR. MAX GOLDSTEIN  
334 New York Avenue

MR. and MRS.  
A. FRUCHTHANDLER  
364 Crown Street

MR. and MRS.  
DAVID GOODSTEIN  
1338 Carroll Street

MR. and MRS.  
SAMUEL GREENBLATT

MR. and MRS.  
MORRIS W. HAFT  
AND FAMILY  
1125 Fifth Avenue, New York

MR. and MRS.  
ISRAEL HALPERIN  
225 Eastern Parkway

MR. and MRS.  
LOUIS HALPERIN

MR. and MRS.  
DAVID HALPERN  
AND FAMILY  
789 St. Marks Avenue

MR. and MRS.  
JACOB L. HOLTZMANN

MR. and MRS.  
HARRY HOROWITZ  
125 Hawthorne Street

MR. and MRS.  
ARTHUR JOSEPH  
AND FAMILY  
210 West 101st Street

MR. and MRS.  
S. KAMENETZKY  
42 Hampton Place

---

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

---

MR. and MRS.  
SAMUEL KATZ  
959 Park Place

MR. and MRS.  
BENJAMIN J. KLINE

MR. and MRS.  
FRED KRONISH  
HERBERT, SYLVIA AND KAREN  
KRONISH

MR. and MRS.  
DAVID S. LACK  
48 East 91st Street

MR. and MRS.  
MILTON J. GOELL  
789 St. Marks Avenue

MR. and MRS.  
MORRIS B. LEVINE  
687 Montgomery Street

MR. and MRS.  
LEIB LURIE  
AND FAMILY

1451 Union Street

MR. and MRS.  
MANES MALTZ  
576 Eastern Parkway

MR. and MRS.  
BENJAMIN MARTZ  
ALVIN and CAROL ANN

MR. and MRS.  
JACOB MINES  
DORIS and SEYMOUR

456 Crown Street

MR. and MRS.  
I. JEROME RIKER  
AND FAMILY  
320 East 72nd Street

MR. and MRS.  
KALMAN I. OSTOW  
AND FAMILY

MAY THE SOUND OF THE SHOFAR USHER IN A NEW BLESSED ERA  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.  
LOUIS PARNES

DR. and MRS.  
HENRY PLOTKIN  
883 Park Place

MR. and MRS.  
ISIDOR POLIVNICK  
250 Crown Street

MR. and MRS.  
ARCHIE POLSKY  
135 Eastern Parkway

MR. and MRS.  
LOUIS POSNER  
20 Plaza Street

DR. and MRS.  
HARRIS M. RABINOWITZ  
770 St. Marks Avenue



MR. and MRS.

FRANK RAUCH

736 Eastern Parkway

MR. and MRS.

MEYER A. ROSEN

480 Eastern Parkway

MR. and MRS.

ADOLPH M. ROSENHEIM

1478 President Street

MR. and MRS.

BEN ROUS

AND FAMILY

25 Parade Place

MRS.

JACOB RUTSTEIN

DR. and MRS.

MORRIS ROOD

1336 President Street

---

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

---

MR. and MRS.

A. E. ROTHMAN

285 Kingston Avenue

MR. and MRS.

SAMUEL A. SEEGER

AND FAMILY

57 Garden Drive

Lynbrook, L. I.

MR. and MRS.

NATHAN D. SHAPIRO

MR. and MRS.

MORTY SILVERSTEIN

MR. and MRS.

SAMUEL STARK

122-20 Ocean Promenade

Rockaway Park, L. I.

THE HYMAN SPITZ FAMILY

MR. and MRS.

FRANK SCHAEFFER

789 St. Marks Avenue

MR. and MRS.

M. SHORIN

582 Montgomery Street

MR. and MRS.

SOL SUSSMAN

AND FAMILY

MR. and MRS.

LOUIS WEINSTOCK

135 Eastern Parkway

MR. and MRS.

ALBERT WITTY

AND FAMILY

240 Crown Street

MR. and MRS.

CHARLES WUNDERLICH

715 St. Marks Avenue

---

MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH  
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD  
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

---

THE EDITORIAL BOARD

OF

THE BROOKLYN JEWISH  
CENTER REVIEW

Louis J. Gribetz, *Chairman*

*Joseph Goldberg*

*Joseph Kaye*

*Israel H. Levinthal*

*William I. Siegel*

MR. and MRS.

M. LEVRANT

AND DAUGHTER

1717 Avenue N

CANTOR and MRS.

WILLIAM SAULER

MR. and MRS.

SAMUEL EDELHEIT

MR. and MRS.  
HYMAN ABRAMS  
404 CROWN STREET

MR. and MRS.  
ALEX BERNSTEIN  
AND FAMILY  
1503 PRESIDENT STREET

MR. and MRS.  
CHARLES DILBERT

MR. and MRS.  
ABRAHAM GINSBURG  
576 EASTERN PARKWAY

MRS.  
JACOB GOELL  
AND FAMILY

MR. and MRS.  
MARK J. GOELL  
AND SONS

MR.  
DAVID M. GOLD  
AND FAMILY  
165 EAST 19TH STREET

MR. and MRS.  
ABE G. GOLDBERG  
AND DAUGHTERS  
201 EASTERN PARKWAY

MR. and MRS.  
SAMUEL GOLDEN  
1800 PITKIN AVENUE

---

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

---

MR. and MRS.  
HARRY A. FREEDMAN  
AND THEIR CHILDREN

DR. and MRS.  
GERALD BRANOWER  
AND SON JEROME  
135 EASTERN PARKWAY

MR.  
CHARLES GOELL

MR. and MRS.  
NATHAN HALPERIN  
AND FAMILY  
910 PARK PLACE

MRS.  
AARON LEWIS  
1482 CARROLL STREET

MR. and MRS.  
PHILIP L. LIPSHUTZ  
IRA, BARBARA, RAYMOND  
and NANCY HARRIET

MR. and MRS.  
BENJAMIN MARKOWE  
AND DAUGHTERS  
510 LENOX ROAD

DR. and MRS.  
LOUIS S. NELSON  
AND FAMILY  
1315 PRESIDENT STREET

MR. and MRS.  
LESTER LYONS

MR.  
LOUIS J. ORLOFF  
1293 EAST 48TH STREET



MR. and MRS.  
BENJAMIN PERLMAN  
AND FAMILY  
925 PROSPECT PLACE

MR. and MRS.  
AKIBA MARGOLIN  
1254 UNION STREET

MR. and MRS.  
HYMAN RACHMIL  
1056 PRESIDENT STREET

MRS.  
HARRIS SALIT  
1406 CARROLL STREET

Mr. HEYMAN SCHRIER  
75 CENTRAL PARK WEST

MR. and MRS.  
NATHAN T. SCHWARTZ  
AND FAMILY

MR. and MRS.  
ABRAHAM SHAPIRO  
725 ST. MARKS AVENUE

MR. and MRS.  
LOUIS SIMON  
1373 CARROLL STREET

MR. and MRS.  
SIMON SPIEGEL  
901 WASHINGTON AVENUE

---

MAY THE SOUND OF THE SHOFAR USHER IN A NEW BLESSED ERA  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

---

MR. and MRS.  
ISIDOR STARK  
37 AMHERST STREET

MR. and MRS.  
JOSEPH STARK  
HOTEL GRANADA

JUDGE and MRS.  
NATHAN SWEEDLER  
194 CROWN STREET

MR. and MRS.  
BARNET TANENBAUM

MR. and MRS.  
HENRY TELLER  
1516 PRESIDENT STREET

DR. and MRS.  
JACOB HALPERIN  
789 ST. MARKS AVENUE

MR. and MRS.  
BENJAMIN DUBROW  
AND FAMILY  
706 EASTERN PARKWAY

MR. and MRS.  
SIMON ABRAHAM  
AND FAMILY  
1626 CARROLL STREET

MR.  
MORRIS BERGMANN  
763 EASTERN PARKWAY

MR. and MRS.  
NATHAN DVORKIN  
AND FAMILY

DR. and MRS.  
JOSEPH FELDMAN  
668 EASTERN PARKWAY

MR. and MRS.  
CHARLES FINE  
919 PARK PLACE

MR.  
MAX FABRIKANT  
441 WEST END AVENUE

MR. and MRS.  
MARTIN M. GOLDMAN  
763 EASTERN PARKWAY

MR. and MRS.  
SIMON GOLDSTEIN  
AND FAMILY  
288 CROWN STREET

MR. and MRS.  
M. J. DANCIGER  
AND DAUGHTER  
621 CROWN STREET

MR. and MRS.  
AARON GOTTLIEB  
1601 CARROLL STREET

MR. and MRS.  
ISIDOR GRAY  
AND FAMILY  
1459 PRESIDENT STREET

MR. and MRS.  
JACOB S. GREENSPAN  
692 EASTERN PARKWAY

MR. and MRS.  
JOSEPH HEIMOWITZ  
410 CROWN STREET

MR. and MRS.  
JOSEPH HOROWITZ  
25 EASTERN PARKWAY

MR. and MRS.  
LEON JAFFE  
225 EASTERN PARKWAY

Mr. BENJAMIN KAPLAN  
1632 CARROLL STREET

---

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

---

MR. and MRS.  
LEO KAUFMANN  
AND FAMILY  
639 EASTERN PARKWAY

KLEBANOW AUTO  
EQUIPMENT  
1402 BEDFORD AVENUE

DR. and MRS.  
BENJAMIN KOVEN

MR. and MRS.  
BENJAMIN Z. LEVITT  
BERNYCE, S. MORTON and  
ANN JOY  
30 OCEAN PARKWAY

THE LESSERS  
of  
Lesser Lodge  
WHITE SULPHUR SPRINGS  
NEW YORK

MR. and MRS.  
HARRY LEVY  
DORIS and SHELDON  
11 LUDLAM PLACE

MR. and MRS.  
HAROLD LIPSKY  
1760 UNION STREET

MR. and MRS.  
SIDNEY J. LIPSON  
BARBARA and BARRY  
615 MONTGOMERY STREET

MR. and MRS.  
MAX FORTUNOFF  
561 LIVONIA AVENUE

MR. and MRS.  
ISADOR LOWENFELD  
AND FAMILY  
258 SULLIVAN PLACE

MR. and MRS.  
ALEXANDER LEFKOWITZ  
515 CROWN STREET

MR. and MRS.  
MORRIS NEINKEN  
543 CROWN STREET

MR. and MRS.  
CHARLES PERMAN

DR. and MRS.  
LOUIS BLUMENFELD  
221 BROOKLYN AVENUE

MR. and MRS.  
MORRIS ROTHKOPF  
AND FAMILY

MR. and MRS.  
SAMUEL ROTHKOPF  
546 CROWN STREET

MR.  
CHARLES R. SILBERG  
745 LINCOLN PLACE

MR. and MRS.  
MORRIS D. WENDER  
AND SONS

MR. and MRS.  
I. WIENER  
AND FAMILY  
68 STERLING STREET

MR. and MRS.  
HARRY ZIRINSKY  
550 CROWN STREET

MR. and MRS.  
PHILIP PALEVSKY  
1166 EASTERN PARKWAY

MR. and MRS.  
STEPHEN REY  
AND FAMILY  
352 CROWN STREET

MR. and MRS.  
OSCAR KURSHAN  
AND FAMILY  
583 CROWN STREET

---

---

MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH  
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD  
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

---

---



---

---

*The Following Greetings Were Received Too Late for Classification in the  
Regular Pages*

---

---

DR. and MRS.  
MAX DANNENBERG

1464 Eastern Parkway



DR. and MRS.

WILLIAM H. HYDE

857 Eastern Parkway

---

---

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

---

---

MR. and MRS.

ISAAC SCHRIER

AND FAMILY

MR. and MRS.  
ELIAS BURROS  
985 Park Place

MR. and MRS.  
JACOB A. FORTUNOFF  
AND CHILDREN

ATTORNEY GENERAL and MRS.  
NATHANIEL L. GOLDSTEIN  
AND FAMILY

---



---

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

---



---

MR. and MRS.  
HENRY H. GROSS  
751 St. Marks Avenue

JEWISH MEMORIAL CHAPEL  
1406 Pitkin Avenue

MR. and MRS.  
BENJAMIN KATZ  
MATTHEW and MORDECAI  
1399 Carroll Street

HOLY DAY GREETINGS  
FROM  
ABBOT-FINE MOTORS

NASH SALES—SERVICE

JESSE J. FINE  
JACK ABBOT

507 Flatbush Avenue  
Brooklyn, New York  
Phone: BUckminster 4-7800

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE  
ENDICOTT 2-6600

Far Rockaway, L. I.  
1250 CENTRAL AVENUE  
FAr Rockaway 7-7100

Miami Beach, Florida  
1236 WASHINGTON AVENUE  
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW  
667 Eastern Parkway, Brooklyn 13, N. Y.  
Return Postage Guaranteed

Sec. 562, P. L. & R.  
U. S. POSTAGE

Paid  
Brooklyn, N. Y.  
Permit No. 1622



# *The Brooklyn Jewish Center Review*

*November, 1946*

## PASSION FOR PEACE

By ALFRED WERNER

## JOURNEY TO JERUSALEM

By HENRY ARNSTEN

## PARIS—COSMOPOLITAN STUDIO

By HARRY E. WEDECK

## PREVIEW OF PARADISE

By RABBI LEON SPITZ

## CHANUKAH IN STORY AND HAGGADAH

By LEO SHPALL

## ACCORDING TO PAPPY—A SHORT STORY

By JACK LEVINE

## NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

## THE JEWISH GIRL IN COLLEGE

By RUBY ZAGOREN

## CENTER BULLETIN BOARD

# FORUM LECTURES

Every Monday at 8:30 P.M.

DECEMBER 2

SYMPOSIUM:

"Is Labor Becoming Too Powerful?"

SPEAKERS:

**J. RAYMOND WALSH**

Economist; Radio Commentator; former Professor at Harvard and Williams

**MERRYLE STANLEY RUKEYSER**

Nationally known Economist, Columnist and Author

DECEMBER 9

SYMPOSIUM:

"What To Do and What Not To Do  
About Anti-Semitism"

SPEAKERS:

**MAURICE SAMUEL**

Brilliant Publicist, Author and Lecturer

**JAMES WATERMAN WISE**

Director of Council Against Intolerance, and Author

DECEMBER 16

**RANDOLPH CHURCHILL**

Internationally famous Lecturer, Columnist and Orator; son of Winston Churchill

SUBJECT:

"The British Empire in the Modern World"

DECEMBER 23

**ROUND TABLE DISCUSSION  
GROUP**

Subject to be announced

DECEMBER 30

DEBATE:

"Will China Go Communistic?"

SPEAKERS:

**HUBERT LIANG**

Scholar, Public Official and Journalist. Educated in the United States, he served as Chinese Correspondent for the North American Newspaper Alliance

**PERCY CHEN**

Secretary General of the China Society of International Law. During the war Mr. Chen lived in Moscow and obtained Soviet assistance for China

## COMING LECTURES

**RICHARD C. PATTERSON**

United States Ambassador to Yugoslavia

**MME. FRANCES PERKINS**

Former Secretary of Labor

**O. JOHN ROGGE**

Until recently Special Assistant to the U. S. Attorney General; prosecutor of the sedition trial; head of mission to Germany to investigate Nazi links to Fascist groups in America

# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVIII

NOVEMBER, 1946 — KISLEV, 5707

No. 10

## IS TRADITIONAL JUDAISM DECLINING?

THE discussion on the topic, "Is Traditional Judaism on the Decline, and If So, Why?," held at the Brooklyn Jewish Center recently, under the auspices of the "Round Table Discussion," evoked unusual enthusiasm and provided abundant interest to an overflow audience. The listeners realized fully the significance of the subject and took a prominent and eager part in it. Dr. Reuben Finkelstein, one of the speakers, took the position that traditional Judaism is on the decline and in support of his opinion cited statistics and data. He stressed the materialization of Jewish life, and the secularization of the Jewish home in America. With a feeling of pain, he argued that conceptions and religious practices sacred to traditional Judaism now lie virtually shaken, if not altogether shattered. Jewish ceremonies are abandoned, Sabbath observance neglected, the traditional influence of the synagogue has weakened, and observance of Jewish ritual and Jewish dietary laws is critically on the wane. He sounded a solemn warning that these violations are not irrelevant symptoms, but are manifestations of a lessening of a religious idealism. Religious practices have an integral relationship to religious beliefs, and habit of action will inevitably result in habit of thought. In the great crisis of our history, he said, we need the corrective and restraining influence enjoined by traditional Judaism.

This writer, the second speaker of the evening, admits and deplors the prevalence of disrespect for Jewish ritual and ceremonials. Every genuine friend of Jewry and Judaism must feel a keen sense of mortification at these infractions. However, traditional Judaism *per se* is not on the decline. Everywhere in America there is evidence of a resurgence of

Jewish consciousness, an awakening and a new awareness of the solid realities of traditional Judaism. The undying energies of the Jewish spirit are rousing the Jew into thought and action. A new sense of the vitality and a new feeling of the capacity of traditional Judaism is becoming manifest.

How far has this awakening gone? What are the signs of its progress? What are the symbols of this new spirit? Jewish education, which gives the key to Jewish character, is one of them. Jewish education today is at the highest point in American Jewish history and appears to be an organic growth from within. Its importance is realized more than ever, and is more sympathetically and generously supported. The Jew in America wants to know himself through Judaism.

The instinctive bent of the Jewish mind to Jewish knowledge is not only

more greatly in evidence but there is, also, a realization that ignorance of Jewish traditions and ideals unfits the Jew for traditional religious observance. There is a great demand for Rabbis and Hebrew teachers, and for a more intensive type of Jewish education. Facts and figures show the increasing popularity of the Yeshivah, an institution long neglected but now being accorded a foremost position in Jewish education. About eight years ago, there were only 16 Yeshivahs in the country, with an enrollment of 4,000 pupils, 13 of which were located in Greater New York in the poor sections of the city. Today there are approximately 100 Yeshivahs, or Jewish all-day schools, in the United States, located in 50 different Jewish communities, with an enrollment of close to 20,000 pupils and steadily growing. These institutions combine Hebrew and secular instruction, and stress not only

[Continued on page 21]

## THE NEW PRAYER BOOK IS A NOTABLE ACHIEVEMENT

THOSE of us who are concerned with the problem of making Synagogue worship more meaningful and inspiring will be happy to learn that the Sabbath and Holiday Prayer Book, published by the Rabbinical Assembly and the United Synagogue of America, has at last made its appearance.

For over two years, the Joint Commission of these two national organizations, consisting of nine Rabbis, has worked with diligence and devotion in the preparation of this volume. The English translation was entirely revised and greatly improved. Important notes were added which explain and interpret various concepts emphasized in the Prayer Book.

There are a few, but vital changes in the text, which are based on historic precedents, and give new and vital meaning to the prayers.

One of the most attractive features of the Book is the added section of Supplementary Readings in Hebrew and in English, culled from our vast literature dating from ancient times to our own day. This will undoubtedly increase the effectiveness of the prayer service.

The appearance of this volume marks a milestone in the spiritual life of American Jewry, and will be heartily welcomed by all who are concerned with the revitalization of our religious life.

—I. H. L.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Max Herzfeld and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Maurice Bernhardt, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Joseph Goldberg, Administrative Director



# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

## An Intimate Chat Between Rabbi and Reader

### INTER-FAITH AT HOME

A NUMBER of our Centerites who live in or near New York Avenue were greatly pleased during the recent High Holiday season to see a beautiful inscription on the Bulletin Board of the Trinity Baptist Church. This was a greeting from the Minister and members of the Church to their Jewish neighbors, wishing them happiness for the New Year.

That this fine gesture on the part of our Christian neighbors in the Trinity Baptist Church was earnestly appreciated by all who read the greeting was evidenced by the depth of feeling with which they reported it to the writer. They felt—as did their rabbi—that here was an act of real Inter-Faith living.

We hear a great deal of Inter-Faith movements which have enlisted the support and cooperation of good-hearted people. But, alas, many of these efforts have not produced truly tangible results. They have not succeeded in transforming the hearts of average men and women so that they would discard old prejudices and hatreds. Perhaps the fault lies in the fact that these movements contented themselves with mere propaganda, and no matter how efficient propaganda is, it is not enough. There must be evidence of action along Inter-Faith lines—living examples of practising the ideals of Inter-Faith and Inter-Group relationship. That is why this action on the part of the Trinity Baptist Church in our own neighborhood is much more effective than dozens of speeches and printed pamphlets.

There is yet another reason why such action becomes so meaningful. If Inter-Faith work is to have any success, it must begin with, and in, religious institutions—in Churches and Synagogues. Unless the Church and the Synagogue show an example of such tolerance and good will, all efforts in this direction will be futile.

In expressing our appreciation to the Minister of the Trinity Baptist Church, the Reverend Joseph I. Chapman, your Rabbi wrote: "It is a sentiment and an act such as this that helps to create that true Inter-Faith relationship which is the basis of genuine democracy, and we are happy and thankful that we are blessed to have in our neighborhood a neighbor such as you, who thus exemplifies in noblest fashion the teachings of religion."

Pastor Chapman summarized the basic philosophy of all Inter-Faith relationship when he replied: "It is our conviction that unless the different faiths are able to appreciate each other, even as they

hold to their own deep convictions, there is little chance of peace on earth and good will towards men."

When all ministers of religion—of every denomination—will re-echo this sentiment of Pastor Chapman, and when all who profess religion will begin to live according to this principle, then indeed will religious prejudice disappear and the hatreds that have plagued this world for so many centuries will disappear.

Was not this the hope of our ancient Prophet when he summarized the ideals of all Inter-Faith living in those beautiful words: "Let all the peoples walk each one in the name of his God, and let us walk in the name of the Lord our God for ever and ever"?

*Israel H. Levinthal*

### NEWS OF THE SADDEST JEWS

By BORIS SMOLAR

BELIEVE it or not, but about 10,000 children are expected to be born this year to Jews in the camps for displaced persons in Germany and Austria. The number of births is constantly increasing, and the number of expectant mothers is so large that one of the major worries of the J.D.C. today is how to get diapers and layettes.

Preparations for the publication of the Talmud in Hebrew are now being made in Germany to satisfy the needs of religious Jews in the camps. Originally, the J.D.C. wanted to pay the cost of the publication, but the American Military Government insisted that all the expenses of the project be covered by the U. S. Army as a gift to the Jews. The J.D.C. is now printing in Germany thousands of Hebrew, Yiddish and English textbooks to meet the growing need of the schools in the camps. The paper for these books is supplied by UNRRA. Thousands of prayer books are also being printed by the J.D.C.

Judge Simon Ryfkind, speaking in

New York about the necessity of establishing a medical school in Palestine, related the following incident, which is characteristic of the present situation of the Jews in Germany: "When I was adviser on Jewish affairs to the AMG in Germany, I received a report that 1,003 students had been admitted to the Heidelberg Medical School, which had just reopened. The extra three caused me to be suspicious, and I had the matter investigated. It turned out that the three were Jewish students who had been admitted after the American military authorities had discovered that in the first 1,000 students there was not a single Jew.

— By the Jewish Telegraphic Agency

#### Editorial Board of the Review

LOUIS J. GRIELETZ, *Chairman*  
JOSEPH GOLDBERG JOSEPH KAYE  
DR. ISRAEL H. LEVINTHAL  
WILLIAM I. SIEGEL

*"O Lord our God, impose Thine awe upon all Thy works, and Thy dread upon all that Thou hast created, that all works may revere Thee and all creatures prostrate themselves before Thee, that they may all form a single band to do Thy will with a perfect heart."*

— From the Jewish New Year's Prayer

**A** FEW years ago, when plans for a United Nations Organization to replace the virtually defunct League of Nations were taking shape, an American Jewish leader suggested that Jerusalem be made the seat of the UNO. The proposal was never seriously considered by the architects of the Organization, probably because the facilities of the ancient city of David and Solomon could hardly compete with a modern metropolis like New York. Yet had Jerusalem been selected, it would have linked the United Nations with the land where the great ideas upon which the new Covenant is based originated many centuries ago: the ideas of Universalism and its corollary, Pacifism.

Originally, Israel, in common with all nations, lacked these lofty concepts. Later, the Prophets introduced an entirely new and revolutionary concept, Universalism, into the ancient world. They viewed the entire universe as a unit, as the creation or emanation of one single, and therefore universal, God. Since all men are children of this universal Creator, this common Father, they are brothers, and mankind constitutes a vast family. Accordingly, all warfare and strife among these nations must be condemned as fratricide. The aim of the Prophets was the establishment of universal and eternal peace, of a reign of justice, truth and love.

A concept of this kind was alien even to the most progressive of all ancient peoples, the Greeks, who divided mankind into the superior Hellenes and the inferior non-Hellenes, the "barbaroi." Even such a lofty philosopher as Aristotle did not challenge the arrogant idea that the Greeks were the born rulers, while the "barbarians" were the born slaves. The only major ancient philosopher to attack this idea was not a Greek, but a Phoeni-

cian, Zeno, the founder of Stoicism. One of the later Stoics, the freed slave Epicurus, who was lame as a result of cruel punishment received in his days of slavery, came very close to the Prophets' concept when he asserted that God was the father of men, that we were all brothers, that one must not say "I am an Athenian" or "I am a Roman," but "I am a citizen of the universe." However, his universalism was based on a pessimistic philosophy of life. He held that on earth we are prisoners. "Thou art a little soul bearing about a corpse," he used to say. In fact, his philosophy could best be described as a mildly ascetic cosmopolitanism, acceptable only to a handful of satiated intellectuals who felt kinship to fellow-intellectuals of every race and color. Politically, this concept helped shape the idea of a *Pax Romana*, of a peace among all the nations dominated by Rome. Yet woe to those freedom-loving nations who, like the Parthians, the Jews, and the Teutonic tribes, dared to dislike the benevolent Roman yoke!

Our own Prophets and sages never advocated cosmopolitanism; they were realistic enough not to demand the abandonment of national figures, nor the substitution of the various nations by one all-embracing, vast supnation. They admitted that differences and quarrels among nations could occur, yet they firmly maintained that these differences could be settled amicably, like quarrels among brothers.

One can find hundreds of passages in our sacred writings, as well as in the commentaries published in the post-Biblical era, that condemn war and warfare unequivocally. The Prophet Amos declared that the Lord would punish Damascus because it had threshed Gilead with threshing instruments of iron, Tyrus because it had delivered up the whole captivity to Edom and not remembered the brotherly covenant, and Moab because it had burned the bones of the king

## *A Striving for Peace Has Been A Jewish Inheritance*

# PASSION FOR PEACE

By ALFRED WERNER

of Edom into lime. The Torah seeks, indeed, to mitigate the terror of warfare by urging the victor to refrain from slaying women and children, and, when besieging a city, to spare its fruit-bearing trees. Verily, our primitive ancestors of thousands of years ago would have shuddered had they heard of such war crimes as were committed by the Nazis in our "enlightened" era. Hosea maintained that war served as the weapon of God's wrath to punish a wicked nation, and he predicted a day of spiritual regeneration of society when all warfare would cease. The most vociferous advocate of peace among the Prophets was Isaiah, the author of a prediction of an age of eternal peace that became one of the most frequently used weapons in the arsenal of pacifism:

*... And they shall beat their swords  
into plowshares,  
And their spears into pruning-hooks;  
Nation shall not lift up sword  
against nation,  
Neither shall they learn war any  
more.*

To the Christian, Isaiah's words mean (or ought to mean) as much as they mean (or ought to mean) to the Jew; the Gospels emphasize the blessings of peace time and again, and early Christianity was opposed to pagan ferocity and Roman imperialism. But when the Church became powerful, it used that power to win over as many people as possible to the new faith, and it resorted to force whenever it seemed necessary to convert or destroy Jews, Mohammedans, Buddhists, and others. The Holy Roman Empire waged war against the "infidels" who dared to adhere to a religion of their own. The great medieval Italian poet, Dante, the French statesman, Sully, the French writers, Abbe St. Pierre, Archbishop Fenelon, and Rousseau, the German philosopher, Kant, and several other

outstanding men paved the way for the concept of a family of peaceful nations, for a supra-national commonwealth of nations. All of these thinkers were, however; indebted to a people whose salutation is not "How do you do?", but "Peace to you!" (*Shalom Aleichem*), a people whose foremost minds foresaw the establishment of the Kingdom of God when, without any outside pressure or forceful proselytizing, all nations would bow to the same God; when the mountain of the Lord's house in Jerusalem would be established on the top of the mountains, when all nations would stream to it, and out of Zion would go forth the law.

It should be remembered that the Hebrew liturgy contains many prayers for peace and the unity of mankind, such as the New Year's Prayer quoted at the beginning of this article. In this connection a story told by Josephus Flavius may be related here. When Onias, a saintly Jew, was compelled by one party in a civil war to pray for the defeat of the other party, he, risking his life, burst out into these noble words: "O God, the King of the whole world! Since those that now stand with me are Thy people, and those that are besieged are also Thy priests, I beseech Thee, that Thou wilt neither hearken to the prayers of those against Thee, nor bring to effect what these pray against those."

In the Middle Ages the true representatives of peaceful internationalism were the Jewish merchants who traveled from town to town and land to land, linking distant places through their peaceful commerce. Jewish scholars traveled from one country to the other to study the Law at some outstanding academy, conversing in Hebrew whether they met in France, Italy, Poland or Mesopotamia.

The medieval Jews, who usually were the first to suffer from whatever conflicts were waged among the various emperors and kings, margraves and dukes, fully realized the destruction and futility of wars. Any Talmudic anthology—such as the one compiled by Louis J. Newman and Samuel Spitz—contains scores of utterances sharply condemning warfare. One *midrash* includes this lofty exegesis: "God said to Moses: Wage war (on Sihon, *Deut.* 2: 24). But Moses did otherwise. He sent emissaries of peace (verse 26).

God said to Moses: I bade thee wage war but thou didst offer him peace. As thou livest, I shall ratify thine action. In every war henceforth, there shall first be an attempt at peace." Significant is the rabbinic interpretation of the passage in the Bible which forbids the use of tools in the construction of the altar: since tools are necessarily made of iron, the metal of war, they must not touch the altar, that symbol of peace "between man and man, family and family, nation and nation." One may recall that in any old illustrated Passover Haggadah the wicked one among the four sons appears as a soldier wearing a sword.

Such concepts could not fail to impress even the later generations, less imbued with the spirit of religion, and Israel's lofty ethical ideals were carried on from one age to another.

It is more than coincidence that the two men who, independently, urged the workers of the world to unite—regardless of their national origin—in their common struggle against their exploiters, were Jews: Karl Marx, who stemmed from a rabbinical family, and Ferdinand Lassalle, the scion of Jewish merchants.

In modern times quite a few men of Jewish descent were instrumental in creating both the League of Nations and the United Nations Organization. One of the grandfathers of the League idea was the famous Ivan Stanislavovich Bloch (1836-1901), financier, economist, and adviser to the Tsar of Russia. After the costly Russo-Turkish war of 1877-78 he became a staunch advocate of pacifism. He devoted many years of research to a seven-volume work, "The Warfare of the Future," published in Russian in 1898 and translated into several languages, including English. Nearly five decades before the invention of the atomic bomb he predicted that the improvement of weapons would make war such a calamity for the nations involved that even the greatest success would not in the least compensate them for the destruction caused. Bloch developed a scheme for the solution of all international conflicts by arbitration, and it is believed that it was his influence that led Tsar Nicholas II to summon the Hague Peace Conference in 1899. Bloch died not long after this body met. The Conference established, among other things, the Perma-

nent Court of Arbitration, popularly known as the Hague Tribunal, and laid down the general principles and rules of arbitration procedure.

Two Jews, Tobias Michael Asser, an eminent Dutch jurist who several times acted as arbitrator in disputes between important powers, and the Austrian book-dealer and publisher, Alfred H. Fried, founder of many peace societies and editor of a pacifist organ, divided

---

## IN MEMORIAM: OSWIECIM

By Lucille Sylvester

THEY stood there in their nakedness,  
Men and women together,  
Stripped of every human-devised covering,

While little children pressed their closed eyelids

Against their mother's side,  
In the hot shame of their innocence.

They stood there, while their Teutonic tormentors

Beat them, in their sadistic fury  
And scared their flesh with burning acids  
For their perverted pleasure  
And shred the skin with which God had clothed their bones

In decency,  
And the Nazi faces burned red with evil thoughts.

And so they stood there,  
Men and women naked together,  
Torn of all earthly habiliments,  
Simple and dignified in the image of God,  
Until their murderers,  
Unable to bear these witnesses to their own bestiality,  
Slew them in a frenzy of hate.

\*

God created man in His own image.

\*

They stood there until they fell, in simple dignity,  
For they were as God created them  
In His own image.  
And the dignity of their tortured death mocks for all eternity

Those that slew them.  
There until they fell, they stood  
In simple dignity,  
In God's own image.  
Oh, God!



between themselves the Nobel Peace Prize of 1911. Another Jew, the Chicagoan lawyer, Salmon O. Levinson (1865-1941), was proposed by the *Manchester Guardian* for the Nobel Peace Prize in 1929. Levinson deserved it, for he devoted many years of his life to the elimination of war. During the first World War he was shocked to discover that war was legal under international law. Hence he intended to de-legalize it through the principle that the very initiation of war was illegal, and that the initiator of war should be determined by a world court, should not acquire legal title to the fruits of his aggression, and should not be treated by third states equally with his victim acting in self-defense. In 1915 he originated the phrase "outlawry of war," as he approached two thousand world political figures with his plan of organizing a peace movement. President Harding adopted Levinson's ideas in his campaign speeches, and subsequently Senator Borah became a follower of Levinson. In 1927, this attorney went to Europe and helped in the drafting of the anti-war agreement which became known as the Kellogg-Briand Pact, or the Pact of Paris, and was signed by fifteen nations in 1928. As late as 1945, Levinson's favorite idea scored at least a partial triumph when the Nuremberg Tribunal declared "wars of aggression" to be criminal acts.

An American who devoted as much energy to winning the peace or to winning wars for his country, is that great old "park bench politician," Bernard M. Baruch. His advice in the crucial years of the first and second World Wars was sought by Wilson and later by Roosevelt. In 1919, Baruch served as member of the American Commission to Negotiate Peace, and as economic adviser for the American Peace Commission; in 1935, when Nazi aggression foreshadowed a coming war, he published "Taking the Profits Out of War," a book summarizing his long campaign to guarantee the elimination of profiteering, thus helping to decrease the danger of a wilful prolongation of war by greedy money-makers. At present, the great old man holds an important post as United States delegate to the United Nations Atomic Energy Commission, trying valiantly to protect not only his country

but the entire world from this new ghastly weapon, the atomic bomb.

Other Jews who deserve credit for emphasizing pacifism and universalism in our day include Judah L. Magnes and Albert Einstein, as well as a host of political advisers to and personal friends of Presidents Wilson and Roosevelt. The names of two statesmen must be added: Maxim Litvinoff and Leon Blum. At the Fourth Preparatory Disarmament Conference in Geneva (1928) Litvinoff, speaking in behalf of Russia, promulgated a 14-point program for the "complete abolition of all land, marine, and air forces." However, his proposal was rejected. As Soviet Russia's Commissar for Foreign Affairs (1930-1939), Litvinoff worked ceaselessly to achieve a system of collective security against aggression, asserting that peace was "indivisible." In a famous speech made at Geneva, he argued that the united peace forces of the world could successfully discourage aggression, from whatever quarters it might come, but he also warned against the illusion of mistaking "peace at any price" for collective security. Even in the gloomy days of the Munich Treaty (1938), he still believed, optimistically, that the League of Nations was "strong enough by its collective action to avert or arrest aggression." Yet once again his warning was dismissed. He retired from his post, and a few months later the second World War broke out.

An entirely different person is the Socialist Leon Blum, who twice (1936-1937 and 1938) served as Premier of France. His pacifism was often criticized, for he went to extremes in his abhorrence of war. During long years of captivity in Vichyite and Nazi prisons, he contemplated his own mistakes and failures. In a sort of memoirs written in prison (recently published in this country with the significant title, "For All Mankind"), he admitted that, in 1933, France ought to have used force to prevent a still disarmed Germany from handing over power to Hitler and his party, thus saving not only Germany, but perhaps even the entire world. Blum was a staunch supporter of the League of Nations, and he is now equally anxious to see the UN work satisfactorily. He maintains that it is the aim of Socialism "to set up a universal society founded on equal justice

for all men and on equal peace for all nations."

In conclusion it may be recalled that Herzl, founder of political Zionism, took a great interest in the pacifist movement. He was closely associated with the Austrian leader of pacifism, Baroness Bertha von Suttner. In his novel, "Old-New Land," published in 1902, Herzl described a "New Society" that would develop in the Holy Land by 1923, which would have little in common with the historical state that exercises coercive powers over every inhabitant, collects tributes, and wages wars in order to extend the areas from which tribute could be collected. It is true that Herzl dedicated his writings chiefly to the Jewish people, and that he devoted his time and labor primarily to the "Restoration of the Jews," yet his thoughts often crossed the boundaries of the Jewish problem and dealt with the general sorrows of mankind. Those familiar with his Diaries will remember that he cherished the idea of a commonwealth of all nations, which he developed long before the creation of the League of Nations, before Coudenhove-Kalergi's "Pan-Europe" and Clarence Streit's "Union Now." Herzl did not desire to create merely another "state" like the two hundred or more other national, bellicose entities; the Palestine he envisaged was supposed to be a model for a new system which would be a model for all other nations so that peace and happiness might prevail on earth.

### **CITY COLLEGE PROFESSOR ACCUSED OF ANTI-SEMITISM**

**A** DEMAND that the chairman of the Romance Language Department of the City College of New York be retired because of his "philosophy and program of anti-Semitism" has been made by the American Jewish Congress in a 60-page brief analyzing the administration of the chairman, Prof. William E. Knickerbocker.

The brief was prepared by the Congress Commission on Law and Social Action at the request of a three-man committee appointed by the Board of Higher Education to probe the charges that Prof. Knickerbocker had discriminated against Jewish members of his department in the question of promotions.

THE Haggadahs and stories are significant in the life of the Jewish people because they constitute the material which helps us understand the hopes, the attitude to life and the aspirations of the people who create them. The Jewish holidays and festivals carry with them haggadahs which kindle a bright light in the hearts of the people and strengthen their attachment to all the customs associated with the holidays. The festival of Chanukah is no different in this respect.

The story of Chanukah is well known. It manifests the bravery of a handful of people who, conscious of the high type of their spiritual culture and their religion, dared an open rebellion against the overwhelming power of Antiochus, King of Assyria.

This festival, historic in its origin, assumed, as years went by, a religious significance. The books of Josephus, who told the story of Chanukah in a fair historic form, were not read by the Jews, and all that was left was a memory of the victory and the Feast of Lights. The heroic deeds of the Maccabees were handed down from generation to generation and stories began to form around their bravery, courage, their faith in God and their devotion to their people. Much space was, of course, devoted to the Syrian campaigns and the subsequent defeat of Antiochus.

In the course of his last campaign, Antiochus was determined to crush the Maccabean rebellion and destroy all the Jews. On the way to Judea he was stricken with leprosy. But he would not give up. "O Sire," said the King's counsellors, "return to your land, and when you have been cured from your sickness, you will muster an army again and march against the rebels."

The king, enraged, replied: "I have no cause to fear anything. I possess both the ocean and the land, and who is able to prevent me from doing what I desire to do?"

The king had hardly finished when his chariot passed an elephant. The horses were startled and upset the chariot. The fall fractured the king's bones and he could not move. In terrible agony he exclaimed: "If the God of Israel will heal me from this illness, I will visit the city of Jerusalem and fill it with silver and

gold. I will open all my treasures and consecrate them to the Temple of God. I will go among all the nations of the world and exclaim: There is none like the God of Israel." His prayer remained unanswered and he died.

After the death of Antiochus, Lysias, the commander of the Syrian armies, went forth to crush the Maccabees. Before the battle, Judah raised his eyes toward heaven and offered a prayer to God. As he lowered his eyes, he beheld five youths riding fiery horses. Three of them slew many of the enemy, while the other two removed their golden shields and put them on Judah to protect him from his opponents. Encouraged by the miracle, Judah and his men overpowered the Syrians, and Lysias was forced to make peace.

The Temple, the Altar and the Menorah had for centuries been the symbols of Jewish religious life, and the Maccabees were glorified because they saved and rededicated these objects. Chanukah, which later became the Feast of Lights, began to symbolize Jewish devotion to God and the Torah. The prediction about the kindling of the Chanukah lights goes back to Moses. It is said that God ordered Moses to communicate to his brother Aaron the following revelation: "The Sanctuary will on another occasion also be dedicated by the lighting of the candles, and then it will be done by thy descendants, the Hasmoneans, for whom I will perform miracles and to whom I will grant grace. Hence there is greater glory destined than for all the other princes of the tribes. Their offerings to the Sanctuary shall be employed only so long as it endures, but the lights of the Chanukah festival will shine forever. Moreover, thy descendants shall bestow the priestly blessing upon Israel even after the destruction of the Temple."

The observances connected with the festival of Chanukah was also at various times the cause of persecution. The following story well manifests the sanctity which the Jews of old ascribed to the Feast of Lights: The wife of Emperor Trojan gave birth to a child on the ninth day of Ab, when the Jews mourn the

## CHANUKAH IN STORY AND HAGGADAH

By LEO SHPALL

destruction of the Temple. The child proved to be sickly and died on the first day of Chanukah. The Jews, after careful deliberation, decided to light the Chanukah lights. Thereupon messengers came to the Queen and said to her: "When your child was born, the Jews were in mourning and now when your child died they are celebrating by lighting festival lights." The angered Queen recalled her husband, who was away on a military expedition. Upon his arrival, he lost no time and went to the *Beth Hamidrash*. He found the elders reading this biblical passage: "The Eternal shall bring a nation against thee from afar, from the extremity of earth, as swift as the eagle soareth . . . a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." Bravely, with the word of God on their lips they faced death at the hand of Trojan.

On the whole, however, Chanukah has been a holiday of merriment and joy. New customs developed, but the Chanukah menorah remained the characteristic symbol in the Jewish home.

With the founding of modern Zionism and the rehabilitation of Palestine as a Jewish National Homeland, Chanukah became a national holiday. In Palestine, the children, dressed in white, stream through the streets, each bearing a lighted taper, singing Chanukah songs.

### FOUR EGGS TO RICHES

DR. Irving Reingold, brilliant young Hollywood pathologist and physician who helps many of our biggest movie stars get rid of their aches and pains, tells about the German doctor questioned by the military authorities. He claimed that he was kept rich by his chicken. "My chicken lays four eggs a week," he said. "I trade these for twenty American cigarettes—and sell them for 120 marks. That's 480 marks a month. The best salary I can make as a doctor is 300 marks a month. So I stay home and take care of my chicken."

THE practice of christening transport planes with eccentric and embarrassing names will never become unpopular, and the crew of "Seductive Sadie," who had emblazoned the twin-engined aircraft with that ribald title, evidently was gifted with a sense of humor. At least that was my hope, for theirs was the only plane that could haul me to Palestine without further delay. The credentials authorizing my transportation to the Holy Land had been misplaced by a prankster, so I hoped the fliers would appreciate the skulduggery, though I couldn't.

Kairouan, a Tunisian town known in the Arab world as the Fifth Gateway to Paradise, exotically charming as it may be, is no place in which to be stranded. The novelty and excitement—or glitter, if you prefer—of the Mosque of Sidi Okba and the adjoining bazaars had worn frightfully thin. As "Seductive Sadie" squatted out on the poppy field in the morning sunshine, her camouflaged body throwing black shadows on the ground, I approached the airmen. Three of them, sitting in the shade of the plane's wing, looked up in various stages of relaxation while the pilot, with a lieutenant's bar on his collarpoint and a crushed visor cap on his head, listened to my plight. The pilot then consulted his crew chief, who was standing in the oval door of the plane. "I reckon we have room," drawled the sergeant after giving the cabin space the once-over. "If we haven't any more freight to load on."

Moments later the crew chief was up in the cockpit checking things over. He warmed up the engine, first the right and then the left. Everybody then clambered aboard and the engines were revved up in turn. Before long "Seductive Sadie" was airborne and skimming over the olive groves and out towards the Gulf of Gabes. The blue water below looked luminously rippling in the fierce light of the African sun. The air suddenly became violently rough and the down-drafts swayed the ship, but her two engines kept up the monotonous drone as she flew towards land and through wisps of clouds. I fastened my eyes on the circular window and saw the ghostlike shape of a town far ahead; then, as we approached it, the battered houses standing by the sea and nestled in the border-

ing sand were easily definable; their dazzling whiteness looked cool against the hot background. The limpid water was folding against the beach. Much later we arrived at Castle Benito, just outside of Tripoli, to spend the night.

Towards the end of the following day we were flying over the verdant Nile Valley, which was emerald-green like the fluff on a new pool table. Soon the great pyramids loomed ahead, then the graceful, slender minarets—veritable exclamation marks in stone—were stabbing up at us. For a moment it was like riding the magic carpet, like being on the ageless merry-go-round of Aladdin and his lamp, Omar the Tentmaker, Ali Baba and the Forty Thieves . . . "Seductive Sadie" was nearing the airport at Heliopolis, fashionable suburb of Cairo, the most modern and largest city in Africa, the timeless city of fantasy and the fountainhead of Koranic learning. The pilot circled to make an approach to the runway. He throttled down, and the plane began dropping. Through the window I could see the wing flaps lower. The runway came rushing up. The wheels met the ground. But not too easily; there was a perceptible jolt. The pilot carefully applied the brakes, and "Seductive Sadie," being a good girl, slowed gradually, responding to his intermittent gunning of the engines. He swung her off the runway as RAF groundmen waved parking instructions. It was good to get my feet on the ground again. But Palestine was still far ahead. I went directly to Shepherd's Hotel to surrender myself to the fatigue that air travel induces.

Having had a cursory glance of the Mosque of Mohammed Ali, crawled through the pyramid of Cheops, haggled with dragomen on the corner of Emad el Dine and Kasr el Nil; having traveled camel-back to Memphis and Sakkhara, which once were Cleopatra's plushy love gardens, and purchased a statue of Nefru-ti-ti in the Muski, I was eager to continue my journey to the Land of Forever—the old and unchanging world that is Palestine. Right on schedule, bless her, "Seductive Sadie" winged away. The land of tarbouches, galabyahs, garries, fellu-

## JOURNEY TO JERUSALEM

By HENRY ARNSTEN

cas and piastres—none of which make any sense to anybody but Egyptians—was far behind.

Late in the day we landed at Lyddia, Palestine, a spot you probably couldn't find on the nearest Rand-McNally. To the west the last glimmer of the sun lingered in the sky, and outlined against it were the giant fingers of palm trees. It was there I tearfully waved "Seductive Sadie" and her crew farewell. A train—at least that's what the passengers on that insufferably dirty vehicle called it—carted me into Tel-Aviv.

Ah, what a city. Tel-Aviv! With its wide and impeccably clean streets, the all-Jewish city had been stroked with the brush of modernity, untouched by the surrounding old world. There were majestic palms and blue-flowering bougainvillea vines and jasmine-scented gardens and the air was crisp with the sea air. Nowhere were there bedraggled urchins or diseased beggars with haunting eyes following you. Overlooking the cobalt-blue Mediterranean, beside the seafront where promenaders thronged daily, were terraced cafes where boulevardiers sat at marble-topped tables to gossip, to flirt, or to just look at each other. Newsstands had on sale publications from so many nations that their mastheads read like the index of the Atlas. You could get the *Moscow News* or a seven-month-old *New York Times*. There were seven theatres and one Woolworth emporium, and on virtually every corner you could buy boiled corn on the cob. Tel-Aviv's principal charm, as any other bachelor correspondent will tell you, can be found in its feminine population. Women of all races have come here: continental exiles from France and Germany, the ultrasophisticate from Italy and Czechoslovakia, the brilliantly cultured from Poland and Austria, and the patricians from Crete, Cyprus and the Balkans. They are stylishly clothed, attractively heeled, undeniably cosmopolitan, and speak varying amounts of English.



At my hotel I inquired about conducted tours. The guide, when I met the character, was a soft-sandaled Arab who, with unsmiling courtesy, charged me the equivalent of \$15 for the complete works. He was very tall and his kind eyes—the kind the Manchus painted in their dragons—looked at me from under a yellowed burnoose. His face was lined with age, its joys and sorrows furrowed deeply upon it; his flowing robe was the shreds of departed splendor. According to him, and he spoke creditable English as well as fractured French, the nominal payment included a three-day bus trip over some 400 miles and took care of five substantial meals plus lodging at two acceptable pensions. We started out for Jerusalem, riding over "The Seven Sisters"—a series of hairpin turns that had no historical significance—enroute to the Biblical city. With the other "tourists" I visited the Tomb of Rachel, the Hebrew University, the Garden of Gethsemane, Mt. Scopus and many other sacred landmarks.

Jerusalem is two cities, the new and the old. The former boasts swanky shops with expensive merchandise, several theatres, of which the Zion Hall is the most elaborate, and the recently damaged but still palatial King David Hotel. At the nearby Cafe Europe you can watch the local jitterbugs at the zenith of their frenzy, or hear an Austrian refugee, a congenial old man with hair whiter than false teeth, play "The Russian Rose" at the piano. The old city is embraced by a stone wall three miles on each side, and there are eight gates through which traffic passes. Best known of these are Herod's, Jaffa, Damascus and Lion's Gate. Within are narrow cobblestone streets. The first impact of these grimy passages strikes the nostrils before it does the eye. Labyrinths of houses flank the uneven streets, and the stalls in the market places offer the intricate craftsmanship of the smiths. Crimson carcasses hang in the broiling sun. In some quarters the air is stiflingly sweet with incense. And everywhere beggars, in all stages of disease and poverty, raise a hellish clamor.

I followed Via Dolorosa along the stations of the cross—the path over which Jesus marched to his crucifixion—from the chapel of Saint Anne to the Church of the Holy Sepulchre. A short distance

further was the Wailing Wall, venerated as a fragment of the ancient Hebrew temple. The crooked streets shaded, by the structures opposite, were choked with women swathed in veils, their arms weighted with silver bracelets, their necks encircled with amber beads and their ankles striped with silver rings. They toted *atab* bread and any other object that would fit on the flat baskets balanced on their heads. Most of the men wore baggy pants, close-fitting at the ankles and droopy at the seat. There is a legend that Allah will be born of a male, and since nobody knows which male will be designated they all wear the bag to hold the infant when it is born.

The next day was spent in southern Palestine, with the highlights of the day consisting of floating in the Dead Sea, which is so abundantly salty that a splash in your eyes temporarily blinds them, and visiting the remains of Jericho. We then had the satisfaction of walking across the Allenby Bridge into Trans-Jordan and seeing for ourselves how small the River Jordan was. Heading for Bethlehem, we passed the plain where King David flattened Goliath with a sling-shot, and skirted around Shepherd's Field, which is two miles from the birthplace of Christ. Except for the Church of the Nativity, the little town of Bethlehem is nothing much to radiogram home about. Looking like a fortress, the Church of the Nativity is three churches in one—Church of All Nations, Greek Catholic and Saint Catherine—all of which are ornately set with gleaming candelabra and

delicately carved altars. They stand reverently over the cavern where Mary brought forth her son and laid Him in a manger, a star-marked spot that can be viewed today by those who make the pilgrimage.

The final day of the tour took us north to the Syrian border and the placid Lake Tiberias, formerly labeled the Sea of Galilee. From mountainous Tiberias to Haifa, the road bends around corrugated ranges and slices across flatlands like an asphalt knife. After a hurried view of the crescent-shored city from Mt. Carmel, and a cursory glimpse at Nazareth, we began motoring back to Tel-Aviv, stealing watermelons enroute from the tantalizing patches that margined the highway. Our professional guide, so busy fabricating imaginary legends, at which he was unwaveringly clever, was blissfully oblivious of our scrounging. He could have halted us, but he was the most solicitous overseer of comfort that anyone could desire.

The dilapidated bus, which was probably used by the Phoenicians for delivering stone tablets so that the morning hieroglyphics could be read by their countrymen, grunted and dawdled on. Enroute, everybody marveled at the land's incredible fertility. While the religious shrines had inspired awe and curiosity down through the ages, we were more impressed with the abundance, the variety and the blue-ribboned qualities of the produce. Oranges were bigger than grapefruits and bananas grew in the same fields as corn. To merely praise it as wonderful would constitute belittlement. The Jewish settlers had literally pushed back the desert, and great areas of swampy, malarial land had been made fertile. It was the same everywhere we traveled in Palestine. Moses was right—this is the promised land!

It was night when we rumbled through Jerusalem, and only a few more miles to my Tel-Aviv hotel. The idea of snatching a bite to eat and washing it down with scalding tea, a suggestion which I bitterly vetoed by stamping my foot and pouting, was heartily approved by the passengers. And our destination was so near, too. Jerusalem's walled city after dark takes on another wrapping; it becomes intensely gloomy, and the strange mixtures acquire a melodramatic touch.

[Continued on page 27]

## A PHANTOM WORLD

By Orian DePledge

THIS was a world that owned no moon  
nor stars—  
It whirled in somber silence—all alone,  
It made a deep crescendo, cosmic moan,  
This world that knew no Jupiter nor  
Mars;  
This was a phantom world that scorned  
the jewelled throng  
Swimming the blue ethereal ways—  
This was a dark and untamed world that  
ran  
Its lonely course unknown to God or  
man,  
A world untenanted and dismal—  
A world inhabited by gloom,  
And lonely shades of Israel.

**P**ARADISE, *Gan Eden*, *Olam Haboh*, these are all different names for one and the same spot. The Rabbis tell us in Ethics of the Fathers that every Jew has a place reserved for himself in his after-life in this Paradise.

Jewish legend tells of nine men and women, both Jews and Gentiles, who were privileged to get there alive. Among those happy mortals were Eleazar, the steward of Abraham; Bathia, the Egyptian Princess who adopted the baby Moses; Hiram, king of Tyre, who furnished artisans and materials to King Solomon for building the Temple at Jerusalem; the future Messiah; Enoch, of Bible days, who was the first man to pray to God, and Rabbi Joshua ben Levi, a Talmudist who lived just about 1500 years ago.

This Joshua ben Levi was, in fact, the last of mortals to visit Paradise alive, and he returned to earth to recount what he saw and whom he met there.

And this was his story: When Joshua was about to die and the Angel of Death came to take away his soul, the Rabbi deftly snatched the sword out of the Angel's hands and refused to return it unless the Angel would show him the seat that was reserved for him in Paradise. Thereupon, the Angel escorted the Rabbi alive to the gates of Paradise, where they were met by Elijah the Prophet. The Angel was not permitted to enter Paradise, so Elijah took charge of the mortal visitor and guided him on a tour through the *Gan Eden*.

The description of the unique visit which now follows makes fascinating reading.

Paradise, or *Gan Eden*, is very far away. To get there one would have to walk for 800,000 years, covering 10 miles each day, a total of 2,500,000,000 miles in an easterly direction.

It is a tremendously huge garden and has many enormous palaces.

The first palace is built of cedar wood and transparent crystal. It is reserved for Gentiles who accept the Jewish religion.

The second palace is likewise built of cedar wood but has a ceiling of fine silver. It is for the use of Jews who had lived in sin but repented at death.

The third palace is of silver and gold, ornamented with pearls, and is the home of the ministering angels of both heaven

and earth. In its center stands the Tree of Life, 500 miles tall. This miraculous tree grows like a ladder, on which the souls of the righteous travel up and down. The inhabitants lounge on soft couches embellished with gold. The flaming sword of Bible lore guards the gate. Before a human soul can enter the palace it must be bathed in 248 different rivulets of balsam and attar.

The fourth palace, outfitted with equal magnificence, is reserved for martyrs who sacrificed their lives for the honor of Israel and the glory of God.

The fifth palace is constructed of precious stones, and the air within is perfumed by myrrh and aloes. Under a canopy of gold and purple, and on couches of gold and satin, are seated the Prophet Elijah and the Messiah who is destined to become the King of all the World with his capitol at Jerusalem. Three walls of fire, each of different colors, surround the palace on three sides, while the fourth, the front, consists of two diamond gates guarded by 600,000 angels with shining faces.

When a new soul arrives here the ministering angels divest it of its earthly garments and clothe it in eight different vestments made of clouds. They set a crown of jewels on its head and place eight myrtles in its hand. They then sa-

## PREVIEW OF PARADISE

A FANCIFUL BIT OF TALMUDIC FOLKLORE

Adapted by  
RABBI LEON SPITZ

lute it and guide it through a valley beside which flow rivers of milk and wine, balsam and honey. A mere taste of this honey transforms the soul into an extremely handsome creature.

The soul is now invited to a Grand Banquet at which the meat of the Leviathan, the world's largest fish, golden wine from the celestial vats, and the sweetest honey are served in profusion. The sun shines day and night, so no lamps are needed. The host, who is none other than the Lord God, seats Himself on the throne which the Angel Gabriel has pushed forward for Him. King David is seated at His right hand. Now God reveals mysteries of the Torah, and David chants a psalm of thanksgiving, and Moses assures the Messiah that His day will come when He will rule the whole world in peace and happiness.

By this time our Rabbi must have forgotten all about his own seat in Paradise. After having completed the heavenly visit to his satisfaction, Joshua returned the sword to the Angel of Death and awaited his end, happily secure in his new-found knowledge.

## UNIVERSITY OF JUDAISM PLANNED

**A** PROPOSAL for the establishment of \$1,500-a-year scholarships for young men and women in the arts and social or theoretical sciences to study in institutions of their own choosing, was made by former Gov. Herbert H. Lehman, speaking at the Conference on a University of Judaism, held at the Jewish Theological Seminary in New York.

At the same time he was presented with the Solomon Schechter Award for being "an outstanding American humanitarian." The presentation was made by Samuel Rothstein, president of the United Synagogue of America.

Describing the plan as a "project aimed specifically at fostering the development of the servant-leaders of a new generation," Lehman said: "If blindly we have used up the men and women who, in the natural course of events, would have emerged as the leaders of their generation, we certainly must make some conscious, planned effort to replace them."

Dr. Mordecai M. Kaplan, professor of Homeletics at the Seminary, stated that to prepare Jews for spiritual leadership, it was necessary to create a University of Judaism devoted to study and research on Jewish projects and to training rabbis, teachers and community workers.

GENERALLY, the girl of Jewish faith who attends the exclusive and scholastically highly rated colleges of the east easily adapts herself to her new environment. She finds companionship and, frequently, friendships with the Christian girls who live in the same dormitories. Nevertheless, the Jewish girl is usually faced with a dating problem. Conversations with students of such institutions as Smith College, Vassar, Wellesley and Connecticut College for Women reveal this situation.

The common complaint of the Jewish girl at one of these colleges goes something like this: "We come from our home communities where we knew people of our own age and our faith, into the new and strange college communities with their all-girl populations. The girls of other faiths are extremely friendly; they show us every courtesy; they share their studies and experiences, for the most part, with no reserve. We often have bull sessions about the differences and values of the different faiths. Everything is fine—until we come to dating.

"The Christian girls feel odd about getting a blind date for a Jewish girl. What would the fellow say? We, in turn, would rather meet Jewish fellows, and yet there is almost no opportunity. Consequently, most of us Jewish girls have few dates.

"We feel that this is not healthy from a social standpoint. Here we are associating in an abnormal society where only members of our own sex live, and we are supposedly preparing for a useful life, in adult communities where there are both men and women. As a result, many girls become strangely shy when men are present, and some become show-offs.

"College officials usually arrange some sort of affair for men in the locality to meet the freshman classes, but the men invited are ordinarily one hundred per cent gentile."

This writer asked these college students whether they had any suggestions for remedying the situation.

"Yes," some of them had thought about the problem. "We think the rabbis in the vicinity of the colleges should take it upon themselves to ease the shortage of Jewish men by arranging socials two or three times during the college year for Jewish girls and men in that area.

## THE JEWISH GIRL IN COLLEGE

By RUBY ZAGOREN

"Many times," these girls will tell you, "the rabbis are nice enough if you approach them, but most of them do not feel like doing anything about a social problem on the campus because college students are not a permanent part of their congregation." These college girls feel, however, that since the rabbi is in closer contact with all social problems in his community, he should be the starting point of a more rounded college life for girls studying away from home.

The girl of Jewish faith often finds a subtle barrier to overcome before she can find friendship with Christian girls. Most of the girls are from the upper middle-class income bracket, and most have had little or no contact with Jewish people. However, despite their lack of association, they often possess an unnamed, often a subconscious, distrust of Jews. Consequently, the Jewish girl feels constrained to be more considerate. Actually, she should be natural, and her feeling of freedom would inspire a similar attitude in her Christian acquaintance. One gentile girl was heard to remark, "Jews aren't really a nice people, but Marion's all right; she's a swell kid. She must be an exception."

It never occurred to this Christian girl that Marion might be the rule, and that the surly person was an exception among the Jews.

Conversely, one Jewish girl, Frieda, proved to be unpopular not only with the Christian girls in the dormitory but also with the Jewish ones too. Frieda was a "know-it-all," and unkind to boot. A Christian girl said of her, "Frieda is a combination of all the bad things you ever think about the Jewish race." This Christian girl did not stop to realize that the "bad things" about Frieda could be and often were just as true of girls of her faith as of the Jewish.

Jewish girls in these leading colleges in the country have carried off scholastic honors time and again. Also in many instances they have won student offices through the popular vote of the student body. The average college student is

willing to like her Jewish classmate. It is up to the Jewish student to make herself liked, and in that she meets the same challenge that all girls who go to college must meet. Each must prove herself.

Frequently the Jewish student can educate her sister students as to the rituals and beliefs of her faith. She can be an instrument through whom the Christian student learns to respect and understand Judaism as a living and growing religion, and through whom the Christian can realize that the Old Testament was just the beginning, not the end, of the Jewish philosophy of life and the unfolding of God's word.

The Jewish girl attempting to enter college is faced with the quota system. College officials seldom talk about it; they merely exercise it in the choice of students. Jewish girls are given roommates of their own faith, and in the classroom all religious differences are forgotten—each stands or falls on her own merit. The Jewish girl, in nine cases out of ten, is a conscientious student, with great insight into the material and subject studied. In one class at Connecticut College four of the nine students chosen for Phi Beta Kappa honors were Jewish. Faith was not the basis of choice.

Occasionally a girl of Jewish faith tries to escape her religion. She will designate herself as either of no denomination or of some other faith. This type of girl is an unhappy one. Other Jewish girls, when they learn of her attempted escape, will taunt her, verbally flay her, and heap bitter scorn upon her head—instead of trying to help her with understanding. This girl usually has had some childhood experience which makes her want to run away from her faith, and invariably she has no knowledge of her religion or of the history of her people. She finds it difficult to adjust herself on the campus. She feels at home neither with the Christians nor the Jews. She is an outsider all around, and will creep further back into herself. She needs friendliness, and a knowledge of her people.



# ACCORDING TO PAPPY

By JACK LEVINE

UNTIL the night that Irvin Evans asked that delicate question, Paul Kessler had got along with him swell. The two of them had stood the same watch together in the radio shack ever since the ship left New York, laughing at each other as they took turns getting seasick during the storm off Cape Hatteras, drinking coffee and swapping stories when the circuits were dead, picking up broadcasts from Latin American countries and getting a big charge out of the Spanish-speaking announcers, whom they didn't understand. Together, they had gone to chow, swabbed the deck outside the radio shack, chipped paint. Stripped to their waists, they had lain side by side while a blazing Caribbean sun baked their backs. Paul, a New York boy, liked to sit and listen to Irvin's stories of the Blue Ridge Mountain country from which he came; liked, even more than his stories, the sound of his drawled words, which flowed as easily and gently and unhurriedly as water from a spring.

"Water's like the color of a new-born dog's eyes," Irvin would say to Paul as they stood observing the Caribbean.

Or, as they lay side by side in their sacks at night just before the lights were put out: "My gal ain't no ordinary kinda gal. Li'l Nel stands out like a diamond a-settin' on top a bowl of raisins."

They were on the midnight watch when Irvin asked the question, just out of the Panama Canal and on the way to Pearl Harbor:

"You Jewish, Paul?"

Although, at the time, Paul was listening to a Navy radio station at Honolulu sending a message to a ship at sea, he heard well enough what Irvin asked him: the words stabbed through his mind. But he pretended that he hadn't heard, sliding the phone away from his right ear as if to hear better.

"What did you say, Irvin?"

Irvin repeated the question.

Paul did not answer right away. He was listening absently to the Honolulu station sending, with interference now and then crackling in his ears. He was staring down at the blurred letters on the keys of his typewriter. Unnoticed, the ash of the cigarette in his hand had

grown so large that it was about to fall in a little pile on the table.

Inside his sensitive person there was the same feeling he'd known many times in the past, a feeling of smoldering anger that was apt to burst suddenly into flaming rage. He'd felt that way the time he was going to grade school when the red-haired kid stuck his head out the second-story window and yelled, "Sheenie! Sheenie!" at him; and when the anger rose suddenly inside him, he picked up a stone and flung it at the kid, missing him but breaking the window. He'd experienced the same emotion the night in Mickey's Tavern, just about a month before he enlisted in the Navy, when that big, ruddy-faced guy (he never did learn his name) struck his fist on the bar and shouted drunkenly that the Jews were responsible for the war. He got down from his stool and sailed into the big loud-mouth. The guy was plenty big, and if he'd been sober, he would have probably whipped Paul. But drunk, he was no match for Paul's angry fists, which bloodied his face badly and caused somebody to grab Paul's arms and make him stop.

He stole a quick glance at the hillbilly face of the boy sitting beside him, then he looked back down at the typewriter keys. The Honolulu station had stopped sending, and in his ears now there was only the crackling and the distant, hardly intelligible signal of a merchant ship transmitting with a bug. Still unnoticed, the cigarette ash fell to the table.

He felt his anger cooling. Irvin's face was too full of innocence, too free of malice, for Paul to really feel angry at him. In his face there was none of the derision, none of the hate Paul had seen in the faces of the red-haired kid and the big guy in the tavern. Besides, Irvin had asked the question almost like a child might ask some child-like question of his father.

"Sure," Paul said finally, opening a drawer in the table and brushing the ashes into a tray in the drawer. "Sure,

I'm Jewish. But what the hell difference does it make?"

"None. None at all. But I was jus' wondrin'." —

Irvin's face reddened. In his embarrassment, he reached up and began to turn one of the dials on his receiver, as though he hoped to pick up a signal and busy himself with copying, thereby dispel the feeling of uneasiness between them. Failing to find a signal, he sat back in his chair, took out a handkerchief and mopped his forehead. Paul felt just as uncomfortable, felt like kicking himself for having spoken so brusquely.

"Hey, how about some coffee, Irvin?" he suddenly asked, putting his phones down and rising from his chair to get some coffee.

"I'd like some fine. Throat's dry as all get-out."

Drinking coffee and smoking, they began to feel more at ease. But for the rest of the watch and the rest of the way to Pearl Harbor, they did not quite feel as comfortable with themselves as they had before Irvin asked that question. Paul couldn't put his finger on it exactly, but there was something between them now which seemed to mar their friendship. It was true that they still went to chow together, took their sun baths together, did almost everything together. But now there was something about the way Irvin looked at Paul, something about the tone of his voice, that was different. Particularly the way Irvin looked at Paul. There was something about that look—well, it wasn't a hateful look, such as Paul had seen in the eyes of others whom he knew to be anti-Semitic. It was, rather, a look of wonderment, of unbelief. It seemed to Paul that Irvin just couldn't believe that he was a Jew.

When the ship arrived at Pearl Harbor, Paul and Irvin went ashore on liberty together. The first thing they did when they got to Honolulu was to get

haircuts from pretty Hawaiian girl barbers with whom they both flirted but from whom they got only frosty silence and dead-pan expressions.

Next, they stopped at a souvenir shop, and each bought, among other things, a native grass skirt to send to his girl. Then they were attracted by a sign in a restaurant window which advertised large T-bone steaks. The advertisement, they found out when they got inside the place, was a phoney, with hamburgers the only meat served. They ordered hamburgers and orange juice, and while they ate they made small talk about the waitresses, whom Irvin called "baby dolls," and the heat and the flies.

Small talk dwindled almost to silence as they walked through the hot streets of Honolulu, and as the day wore on Paul could feel the gulf between them widening. They rested for a moment at a USO, and Paul could feel it as they sat in the soft chair reading magazines without saying a word to each other. And he could feel it during the periods of silent contemplation before the souvenir shop windows. Once, during such a period, he caught Irvin looking with that incredulous look at his, Paul's, reflection in the window, and instantly each turned his eyes away from the other's image.

Paul could stand the uneasiness no longer and suggested they stop at a bar for a few beers and then return to the ship. "I'd like nothin' better right now than some of Pappy's corn whiskey," Irvin said, "but I'm all for some beer."

In the place they went into it turned out that there was no beer, nothing that resembled Pappy's corn whiskey, nothing, in fact, except rum and coke. No sooner had they sat down and lit up cigarettes when a waitress, white and obviously an American girl, came over and set two rum and cokes on their table.

"But you didn't ask us what we wanted," Paul said to her, looking up at her face, which was the hard, lined face typical of many of the waitresses he had seen in the honky tonks of San Francisco.

"Rum and coke's all we got. Don'cha want 'em?" she said curtly.

Paul scowled. "Not particularly, but we'll take 'em. We're thirsty."

She turned away quickly and walked over to another table. Paul watched her

as she went, wondering what she was doing in Honolulu.

"I don't care much for rum and coke," said Irvin.

"I don't care much for Honolulu—period," said Paul sourly.

As they sipped their drinks, Paul looked about the place. Except for the American girl, it was typical of Honolulu: small and crowded and loud with the talk and laughter of sailors. A juke box was giving out blatantly with "Pistol Packin' Mama." Clouds of cigarette smoke drifted lazily overhead.

In spite of their mutual dislike for rum and coke, they found the drink cooling after walking the hot streets all day. They ordered another round, and another, and after the fourth one they found the stuff downright satisfying. In fact, at this point, Paul was beginning to feel a little high, and he could tell Irvin was feeling the same way. He felt relaxed for the first time that day. He felt as easy in Irvin's company now as he had aboard ship before Irvin asked

## SONG OF ESTHER

By Orian DePledge

**A** METHYSTS  
Heavy with sun  
Shaft my arms—  
Jessamine honey  
Sparkles my tongue.  
I would fill my ears with buttercups  
And wade wind-swift waters  
To a pool, fawn-quiet,  
I would gather a fern-wild bed,  
Cup an owl's voice  
Close to red coals.  
Under a leaf-close night,  
I would wear garment of moon  
And threads of star.

him if he was Jewish. Paul sat listening to Irvin's drawl as he told of his last leave at home, of how proud his Pappy had been showing him around the farm, going through the fields to the chicken coop, to the cow barn, to the pig pen, drinking Pappy's corn whiskey and getting drunk as lords as they went. Irvin laughed loudly and Paul laughed with him.

It was really amazing, the amount of rum they consumed for men who previously had expressed a dislike for the

stuff. They reached the point at which they no longer sipped their drinks but drained their glasses with a swallow. Finally, the American girl set two drinks on their table and told them that these would have to be their last two, as the place was closing in a few minutes. Irvin winked at her and said, "Hey, baby doll, what you doin' tonight?" She didn't answer him, merely turned and walked off.

The kid was pretty tight, Paul thought. He himself was also very much under the weather, but, he thought, in better condition than his shipmate. It suddenly dawned on him that they had gone far enough and that it was up to him to call a halt to the proceedings if they were to get back to the ship on time. He looked down at his watch. Damn! He didn't realize it was so late. Looking dazedly about him, he was suddenly surprised to find that, except for himself, Irvin, and a couple of merchant seamen, the place was practically empty now.

"Let's drink up and shove off, mate," Paul said, lifting his glass. "It's high time we headed back to the ship."

But Irvin didn't seem to hear. He was staring at Paul with dull, glassy eyes, as if he was trying hard to convince himself that Paul was an actual person and not an optical illusion. He reached across the table and put his hand on Paul's shoulder, as if to establish beyond a doubt that the guy was composed of flesh and bones. The juke box was quiet now, and there was quiet throughout the place, except for the bartender moving bottles behind the bar.

"Ya know, Paul," Irvin said, "you're the first Jew I ever knew."

Paul set his glass down. He looked away from Irvin's face and down at the smoke curling upwards from his cigarette. Here it comes again, he thought. "C'mon, kid," he said impatiently, "let's get the hell out of here."

But the kid was not to be moved. He sat as though anchored to the chair, stared fixedly and kept a strong grip on Paul's shoulder.

"Ya know, Paul, when Pete Arnold tole me you was a Jew I just couldn't believe it—I just couldn't."

Paul thought resentfully of Pete Arnold. He might have known it was somebody like Pete who was behind all

this. Pete was a bosun's mate on the ship. A mouthy guy. Paul hadn't liked him ever since the time in the messhall when he overheard him saying that all radiomen were racketeers.

Irvin drew his arm away from Paul's shoulder but continued to stare at him. His words came slowly, haltingly:

"Fore I left home, 'fore I met you, I never seen no Jews. Pappy, he tole me all Jews was li'l ole bent-over men with long, black beards, long, crooked noses, and black, fierce eyes, like the devil himself. He tole me Jews was mean misers who lived way off by themselves and hoarded their money. Whenever us kids was bad home, Pappy tole us we'd better be good if we dint want the Jews to come with their long canes and beat us. When Pete Arnold tole me you was a Jew, I said, 'Hell, Paul Kessler ain't no Jew,' and I bet Pete five bucks you wasn't. So I ast you, and when you tole me you was I knew right then how wrong Pappy was in all that talk about Jews. Hell, you're the swellest guy I ever met. Damn if you ain't!"

Paul didn't know what to say. He felt too startled to say anything. He merely sat there looking down at the cigarette which he kept stubbing in the tray while the guy across from him kept staring, as if waiting for him to say something.

Words could not form on his lips, and he could not even bring himself to reach across and pat Paul on the shoulder. But inside him there surged a flood of warmth for the hillbilly boy. If he'd been a Frenchman, he thought, he would have probably shown how he felt by reaching across and kissing the kid on both cheeks. But all he could do was to sit with his head down and play with the cigarette club.

Suddenly there was the American girl and the tall, white figure of an SP hovering above them.

"I told 'em to leave," the girl said.

"C'mon, you guys, shove off," the SP told them. "You got only ten minutes to make it to Fleet Landing."

"We're leaving now," said Paul, rising.

"Don't rush us," said Irvin, never one to be rushed.

They picked up their last two drinks, and, toasting each other with their eyes, they tipped their glasses back.

Going to the bus which was to take them to Fleet Landing, Paul's mind was intent only on what Irvin had told him, and he didn't care if they got back to the ship on time or not. They walked slowly, swaying from side to side like two ships lazily riding a sea's swells, neither one saying anything.

On the bus, Paul broke the silence by

asking Irvin if he paid Pete Arnold the five bucks he lost in the bet.

"Yeah, I paid him," Irvin replied, "but I turned 'round the next day and won the five right back in a crap game."

They both laughed, and for the rest of the way to the ship Irvin talked freely while Paul listened dreamily to the sound of his drawl.

## BENJAMIN V. COHEN'S ROLE IN PEACE DRAFTING

By WILLIAM S. WHITE

(Reprinted from *The New York Times* of November 17)

**B**ENJAMIN V. COHEN, who half a generation and a world ago was one of the "Terrible Twins" of the first New Deal in a revolution in Congressional legislation, is the mellow philosopher today of a revolution in peace-making.

Counselor to Secretary of State Byrnes, head of the United States delegation to the Big Four Council of Foreign Ministers, Mr. Cohen is again the ambulant brain aiding a man in higher place who is helping to make history. In the early 30's, and for the years forward, this was his personal role with the late President Roosevelt.

Mr. Cohen was then the more sedate half of the team of "Corcoran and Cohen," bright young Harvard lawyers who held a special place both in the councils and the affections of Mr. Roosevelt.

The name of Benjamin Cohen is in no law, and perhaps will never be, but his intellectual imprint on the years has been amazing in its ubiquity.

Stock market regulation, the "death sentence" for utility holding companies, the transfer of the fifty destroyers to Britain before we entered the war, the lend-lease program, the Office of Strategic Services, the Office of War Information—in the creation of all these policies and agencies he had an initiating part.

To Secretary Byrnes now Mr. Cohen gives what he calls "just general counsel" on whatever subject may come up, in the sessions of the Foreign Ministers. When his colleagues become weary and disillusioned with disagreement and stare with frightened eyes at the future—and this is indeed sometimes the case—Mr. Cohen himself is not always fresh and unafraid.

In memory, he says, the debates of those old days seem quite as full of alarms and intransigence as do the far more momentous talks today.

"It does frighten one sometimes," he said yesterday, "but one has got to maintain a philosophic point of view. One shouldn't be too disappointed when there is no immediate success. The thing is to center one's thinking, not on the possibility of failure and the justification of failure, but on what remains to be done."

A man of 52 years of age now, square-faced, extraordinarily gentle in manner and still speaking in the tones of his native Indiana.

He smiles at some of the things that are said in warmish meetings of the Big Four Council from which, although they are most private, statements sounding a good deal like public speeches sometimes "leak." This, he says, is a good deal like it is in Congress, where there is much talking for home consumption. Of this he observes:

"Whether there will be more or less of this, as time goes on, will depend, as Mr. Byrnes has said, on its effect. If it is found that appeals to reason are really effective, there will be more and more appeals to reason, and less and less of the other kind."

This strange, quiet man has but a single news photo among the clippings on his desk, and it does not concern the Big Four. It is a picture printed recently by his home town paper in Muncie, Indiana, showing a group of youngsters at a party of many years ago. One of the smallest of the lot is, as the caption says, "a Muncie boy who became an internationally famous New Deal lawyer."



"Pathways Through the Bible" by Mortimer J. Cohen. Illustrations by Arthur Szyk. The Jewish Publication Society of America.

IT IS hardly necessary to tell the readers of the *Review* the role which the Bible has played in the life of our people throughout the ages. It was part of the life-blood of every Jew. It was found in every Jewish home, and young and old endeavored to master its contents. No wonder the world regarded the Jews as the *Am Ha-Sefer*, the People of the Book.

It is one of the tragedies of our age that the Bible has lost its hold upon many of our people. Not only is it not read by many in the original Hebrew, but even in its English translation it is, alas, a sealed book to many of our young and old. It is for that reason above all that we must express deep gratitude to Dr. Cohen, the author-editor, and the Jewish Publishing Society, for the appearance of this excellently planned volume. It is a simplified version of the Holy Scriptures, and fulfils the original plan of this project in that it is "readable, easy to comprehend and even enjoyable."

This book is not intended to replace the Holy Scriptures, but rather as a preparation to the reading of the Bible itself. "It seeks to hew out pathways through the richly luxuriant and forestlike complexities of the Bible literature, so that the unskilled traveller may find his way through it with ease and with pleasure." Through this volume, the reader gets a better understanding and a richer appreciation of the Bible. The arrangement and selection of the passages are done with great skill. Often the text has been modernized by eliminating difficult words, and modern equivalents are used instead of obscure phrases and archaic expressions.

To add to the great value of the work, Dr. Cohen has prepared a brief but excellent introduction to each Biblical book, in which he directs the reader to the main ideas which the book develops and gives the necessary historical background to provide a better understanding of the material.

The book is made yet more valuable and noteworthy by the illustrations, exquisitely done, by the renowned artist, Arthur Szyk. These pictures are treat-

ures which should be in every Jewish home.

Dr. Cohen deserves congratulations and thanks for having produced a work which is bound to give a new and better appreciation of our Holy Bible to thousands of our people, young and old. It will undoubtedly do much to restore to us the distinction of being the *Am Ha-Sefer*, the People of the Book.

"*Toldot Ha-Chinuch B'Yisrael—History of Jewish Education in Modern Times*," volume 1, by Zevi Scharfstein.

Professor Scharfstein, who is one of the leading members on the faculty in the Teachers Institute of the Jewish Theological Seminary of America, has made a notable contribution in the field of Jewish education with this authoritative work. It represents a pioneering effort, for while there are a number of scholarly studies of Jewish education in ancient times, this is one of the first—and certainly the best—treatments of education in Jewish life in modern times. The author begins with the latter part of the 18th century and closes with the beginning of the first world war—1914. This is the first in what the author hopes will be a series of volumes taking in the study of Jewish education in all parts of the world. In the present volume only the following countries are treated: France, Germany, Austria, Italy, Roumania, Hungary, the Scandinavian countries, Russia and Poland.

The volume begins with a brief summary of the old type of Jewish education in vogue throughout the Jewish world before the "modern age," and the methods, procedure and progress of Jewish education in each of the above mentioned countries.

The author is a master of Hebrew style and writes in a delightful manner. The book is illustrated with portraits of leaders in the educational field as well as with other most interesting material. While the volume represents a great deal of scholarly research, it is written in such popular fashion that every reader who understands Hebrew will find it most enjoyable reading.

## NEW BOOKS

Reviewed by

DR. ISRAEL H. LEVINthal

"*In Search of the Permanent*" by Alexander Alan Steinbach. The Wings Press.

Rabbi Steinbach, the spiritual leader of Temple Ahavat Sholom in Brooklyn, who has already enriched American literature with several volumes of fine poetry, has now added to his laurels with the publication of this new volume of essays, written in a poetic prose, and which deal with the permanent aspects and values of life. The author possesses a sensitive soul, and his rich experiences as Chaplain with the armed forces in the recent war have made him yet more responsive to those external verities which make for beautiful living.

Reading these twenty-four short essays is an enriching experience, and gives new faith in the worthwhileness of life and in the striving for those ideals that make life worth while.

"*Habibi and Yow*"—A Little Boy and His Dog, by Althea O. Silverman. Bloch Publishing Co.

Good books for Jewish tots are so few that a hearty welcome should be accorded to one when it does appear. This story by Mrs. Silverman is one of the best that has come to the attention of this reviewer. It deals with a young Jewish boy who was named Habibi, "my beloved one," by his mother, and his pet dog, Yow. Very cleverly, the author brings in all the Jewish holidays as well as the Sabbath, and the way Habibi and his pet take part in their celebration. In an indirect, but most interesting manner, the child is taught to see and to love the most beautiful features of our festive days. Mrs. Silverman knows child psychology, and utilizes this knowledge in winning the child's interest to the beauties of Jewish life.

The book is well illustrated and attractively printed. Parents will do well to present it to their children.

[Continued on page 27]

## *The Remarkable Company of Jewish Artists Who Came Out of the French Capital*

# PARIS—COSMOPOLITAN STUDIO

By HARRY E. WEDECK

**A**S IN literature and in music, one of the most productive periods of Jewish art was the late nineteenth century. Not unnaturally it was again Paris, the Ville Lumière, that assumed the function of a cosmopolitan studio. Jews from Italy and Poland, from Scandinavia and the Balkans had clustered into Montmartre and, later, into Montparnasse, to catch something permanent and individual from that elusive sense of artistic exuberance that was Paris. Even Trilby, after her modelling sessions, was ready to take brush in hand in such an atmosphere.

The period in question—from the end of the Franco-Prussian War to the beginning of World War I—was one of the most intense in its intellectual and creative ferment—in the fields of the liberal arts, in the awakening of a global consciousness, in gracious, spacious, easy—perhaps too easy—living, and in artistic freedom. In the Jewish orbit, mighty names resound—Theodore Herzl and Max Nordau in public affairs; Arminius Vambéry the Orientalist; Claude Montefiore, concerned about Jewish eschatology; Mark Antokolski with his realistic sculptures; Solomon J. Solomon, a more academic Royal Academician; William Rothenstein, building a reputation with his drawings; Leonid Pasternak, painter of Tolstoi and other Russian luminaries; Goldfaden, the dramatist; Sholom Aleichem and his Dickensian creations; Israel Abrahams and Solomon Schechter in Hebrew and mediaeval studies; Nahum Slouschz, searching for coreligionists in North Africa, and Salomon Reinach, of Paris, following a similar trend in classical antiquity; Paul Ehrlich, bent on medical research, and Freud, not far distant, puzzling over men's subconscious; the Sassoons and the Ezras in India and China, Joseph Cattau and the Suarés brothers in Egypt, the Maduros, Portuguese Jewish bankers of Curaçao—merchant princes all, in the mediaeval tradition; Ottolenghi, at the War College in Rome; Cesare Lombroso, investigating Crime and Punishment; Luigi Luzzatti doing likewise in economics; Georg Brandeis, of Denmark, analyzing the stream of European literature—and numberless lesser names that, in the aggregate, produce a formidable roster of European and world culture.

Politically, the horizon was not so tranquil. There were, scattered over the entire globe, sporadic military operations, punitive expeditions, and major wars: in Afghanistan, in the Sudan, the South African War, the Russo-Japanese conflict, the repercussive South American tumults. But they were, for the people at home, so remote emotionally as to appear, objectively, like puny skirmishes viewed interestingly but placidly through stereopticon lenses.

For the Jews, specifically and globally, during that span, there was activity of varying degrees of significance and contributory advantage. There were the Falashis in Ethiopia. The Yemenite Jews were being discovered. In China the last remnants of Jewish survival were being frantically but too belatedly marked for rehabilitation. The Alliance Israélite was doing good work in the Near East and in North Africa. Israel Zangwill was at his height. Uganda was still possible.

It was, despite the clashing of distant assaults and the jingling of national swords, a respite for Jews that was free from ghetto bonds and liberated politically. That was the atmosphere that enveloped the Jewish exile artists, driving them all, with barely any exception, to supreme artistic achievement or wide recognition. Mingling with their fellows of differing religion and race, they were, in craftsmanship and skill, in artistic imagination and in visual daring, the equals of their associates; then they branched out into fields that could not be measured by palpable criteria.

Among the earliest and most notable of the Parisian circle was the Impressionist Camille Pissarro. His life extends from 1831 to 1903, thus spanning the entire Jewish cosmopolitan era. Pissarro, a Sephardic Jew, was born at Saint Thomas, in the Danish West Indies. On coming to Paris in his early twenties, he associated himself with the famous landscape and portrait painter Corot. Often, too, he went on sketching tours with Cézanne.

Pissarro also felt the influence of Claude Monet, whose specialties were light and air and the depiction, by cunning brush strokes, of movement. Absorbing his mentors' stimuli, Pissarro yet retained his own viewpoint, his own atmospheric effects, dwelling on open-air scenes splashed in sunlight, trees, spacious fields, cottages nestling in sunny hedges. The subjects were not yet hackneyed. The treatment was fresh and individual; and Pissarro became a significant name. In later life, with his eyes weakened, he painted indoors. His subjects now became the nearer, more immediate life of Paris that he knew well—the streets he could see from his windows, the twisted alleys, the crazy symphony of chimney tops, the boulevards dotted with whispy trees, the gaiety, the quick lithe feel of humanity. Most representative of this period is Pissarro's Parisian Boulevard—Paris alive, colorful, vibrant with the daily life of the city, its fiacres streaming through, the green tinge of trees and leafiness spread over the scene.

Many of Pissarro's earlier paintings are lost, as his Paris house was directly in the line of approach of the advancing Germans in 1870. His later work, however, is represented in his canvases in the Luxembourg and in many private collections, notably in Paris itself.

Contemporaneous with Pissarro was the Swedish Jew Ernst Josephson. In the eighties he was the unofficial chief of the Swedish artists of Paris, who gave themselves the name of the Opponents, as a challenge to conventional academic routine in subject and technique. Following this bent, Josephson produced, in the new light, rapid, kinetic manner, the portrait of Mrs. Jeannette Rubensohn that now hangs in the Göteborg Museum in Sweden. Josephson, freeing himself from formal restraints, did abundant, lavish, fantastic work in picturing the legends

of Scandinavia, with backgrounds of waterfalls, running brooks, shafts of moonlight, elfin spirits brooding over the watery, wraith-like scenes. Josephson suffered a mental breakdown, but even in this condition he achieved drawings that, by their haunting qualities, have stimulated not a few fellow artists. Likewise of Sweden is Isaiah Grünewald, who now has a national reputation without wild eccentricities.

It should be noted at this point that, in spite of their own personal Jewish associations, neither Pissarro nor Josephson worked either exclusively or even largely on Jewish subjects. They were, first of all and above all, artists plying their neutral brushes and they took their subjects wherever they could find them, as Molière said of his comedies.

Turning away from representational art, Louis Marcoussis, of Polish origin, became a forthright cubist, reducing objects to passive geometric form. It was, however, in spite of its freakishness, an innovation, a violent break with convention, and it gathered importance, momentum, and adherents. Working along similar lines was Jean Metzinger, himself born in France, who became a high priest of this chill, contorted technique, while a Lithuanian Jew, Jacques Lipschitz, took up the cubist torch in behalf of sculpture.

Most of the Jewish artists working in Paris, however, adhered to more naturalistic ways. Rudolph Levi, for instance, coming from Germany, attached himself to Henri Matisse and, diverging from the Impressionists, produced solidly colored, appealing landscapes and some still life. A fellow German, Martin Bloch, followed, in subject matter, the streets and places of Pissarro; but Bloch's streets are uniform in their neutrality of color, hard, effective, but remote from the buoyancy and lift of the artistic sun worshippers.

Modigliani now looms upon the scene; but his personal life and his achievement are so tumultuous that he deserves individual treatment. All Modigliani's circle consisted of artists, models, poets, art dealers, and each in his own way made a niche for himself. One of Modigliani's friends was a Lithuanian Jew named Chaim Soutine. Soutine treats his canvases robustly, in harmony with his own tempestuous nature. His fields and ani-

mals are vital and earthy, but his sensitivity to color transcends the brusque chthonic character of his scenes; and his canvases hang reverently in many an American museum.

In the same group, although a younger contemporary, is Moise Kisling, the Polish artist who, following his Bohemian background and bent, paints with fervor the men of the highways and of the tuneful symbols—beggars and gypsies and peasants, the Wayward Sons of the Earth.

Names now elbow each other and although the achievement is marked in each case, the individuality is merged into trends—cubism and post-impressionism and other diversions, with the artists each adding some individual touch, but in the chief features of their work assigning themselves to a school or a tendency. George Merkel is one of such. Although he was born in Poland, his homeland became Paris. His motifs are pastoral scenes suffused by a deliberately primitive naivete, as in the almost Hellenic simplicity of a Pair of Lovers.

Then there is the Bulgarian Jew Jules Pascin, who died as recently as 1934. Spending practically his entire life in Paris, he knew the seamy side of it well and his paintings, assured in draftsmanship and color tones, depict the vaches and garces and putins that so abundantly afforded material to men like Krafft-Ebing. Eugen Zak came from Poland; also Leopold Gottlieb; and Czechoslo-

vakia sent Georg Kars; all achieving distinction and recognition. In sculpture there was another Bulgarian, Moise Kogan and the Russian woman Chana Osloff, both of whom are skilled in body sculpture. Jacob Epstein—whose sculptures such as Adam, Christ, Madonna and Child periodically raise art and almost national excitements by their originality of conception and treatment—is now international in reputation; but his apprentice days also belong to the Paris of this period.

Finally and perhaps most conspicuously at this time is Marc Chagall who, although a wanderer, is most closely associated with Paris studios. His eternal and sole theme is himself, his personal thoughts, his inner life deriving from the Russian village that was his birthplace. That Russian village is recurrent in all his canvases, either symbolically or by direct representation.

Chagall has made nursery rhymes come to artistic life. A kind of Lewis Carroll, he did fantastic things with the brush as Carroll did with his wayward pen. His skies are full of jumping cows, dancing grandfathers, merry fiddlers playing on roof tops, milkmaids milking cows that moo through transparent walls. It is all the result of the restless celebrations of the artist, making his childhood dreams, his dormant emotions, blurred memories and deep-rooted yearnings come to life in palpable and highly objective shape.

## Polish President Decorates Warburg and Other J.D.C. Heads

**P**RESIDENT Boleslaw Bierut of Poland has decorated Edward M. M. Warburg, U. S. Jewish philanthropist and chairman of the Joint Distribution Committee, with the order of Polonia Restituta, Second Class, one of the highest awards given by the Polish Government.

Dr. Joseph Schwartz, European director of the J.D.C., received the same award, Third Class, and William Bein, J.D.C. director in Poland, the same decoration, Fourth Class.

In a brief speech, President Bierut stressed the importance of the J.D.C.'s work in Poland after World Wars I and II, and said that the Polish Government is fully aware of the aid given the suf-

fering Jewish population by the organization.

The President said that the government is pleased that Jews are re-establishing themselves in Poland, and pledged that the authorities will do everything possible to guarantee their security and facilitate their rehabilitation. He expressed regret that anti-Semitism still existed in the country, but said his government was attempting to stamp it out.

Replying, Mr. Warburg voiced thanks for the honor conferred on himself and his associates, and said that the Jews of the United States were appreciative of the Polish Government's friendly attitude toward its Jewish citizens.



# NEWS OF THE MONTH

THE partition plan for Palestine offered by the Jewish Agency executive as a basis for negotiations with Britain was debated by two prominent Zionist leaders before the Hadassah convention in Boston. Dr. Nahum Goldmann, member of the Agency executive, defended the proposal while Dr. Emanuel Neumann, vice president of the Zionist Organization of America, criticized it.

In defending the plan, Dr. Goldmann pointed out that "by suggesting partition as a way out, we are not giving up our claims to the whole of Palestine." He emphasized that the scheme has the support of President Truman and of the State Department, and expressed the belief that Britain and the United States could get Arab acquiescence to the establishment of "a viable Jewish state" in Palestine. However, he added that should Britain reject the plan, the Jewish Agency will then have no other way except to appeal to the United Nations to take up the Palestine problem for final solution.

Dr. Neumann pointed out that the Zionist Organization of America "has not challenged, does not challenge and will not challenge" the authority of the Jewish Agency executive, but that at the forthcoming World Zionist Congress "the delegates will exercise their rights to review all the acts of the executive and participate in the framing of future policy." He declared that "it was a mistake for the executive to offer a compromise solution on the Palestine problem as a substitute for the Biltmore program," which calls for the establishment of Palestine as a Jewish Commonwealth. This problem, he said, can be reversed or modified only by the Zionist Congress.

★

DR. GOLDMANN stressed that when the Biltmore program was formulated, there was hope that once hostilities ended, the victorious democratic powers would facilitate the entrance of 500,000 to 1,000,000 European Jews to Palestine.

This, he said, would have opened the way for the implementation of the Biltmore program after a short period of time. "The development of the last two years have shown that this chaos does not exist," he pointed out.

To adhere to the Biltmore program, he continued, means to ask either for a continuance of the British mandate until the Jews have a majority in Palestine, or for the establishment of another transitory regime which will enable the Jews to create this majority in a reasonable period of time. "Both possibilities are most unlikely," he argued, asserting that the partition plan is the best solution under existing circumstances.

★

EARLIER, Berl Locker told the convention that the Jews of Palestine want neither a mandate nor trusteeship for the country, pointing out that if there had been "even a tiny Jewish state" many of the 6,000,000 Jews murdered in Europe could have been rescued. The Jewish Agency executive had reluctantly come to the conclusion that it would be advisable to propose the establishment of a Jewish state in part of Palestine.

## COMPOSITION OF THE ZIONIST CONGRESS

THE present coalition in the Zionist movement, which is reflected in the makeup of the World Zionist executive, is expected to be continued by the forthcoming Zionist Congress, informed observers predicted, on the basis of the world-wide elections of delegates which have virtually been completed.

The Congress is expected to have a total of 375 delegates, of which 115 will be General Zionists, 100 Mapai (Labor Party), 60 Mizrahi and Poale Mizrahi, 40 Revisionists, 25 Hashomer Hatzair, 25 Achduth Avodah, 5 Aliyah Hadashah and 5 independents.

The Congress will open on the afternoon of Monday, December 9, with an address by Dr. Weizmann and greetings

Moshe Sneh, another leader of the Agency, charged Britain with hunting down Jewish refugees in Italy, Czechoslovakia and other countries and with exerting pressure on European governments to prevent refugees from reaching ports from which they might embark for Palestine. Sneh said that unless the British accept the Agency proposal for a viable Jewish state, Jewish representatives will not participate in the London conference when it resumes December 16.

In a message to the convention from Jerusalem, Moshe Shertok, recently freed head of the Agency's political department, said that the release of himself and the other imprisoned leaders was a result of the firm stand taken by the Jewish community. He called for "greatest unity" in the "terribly hard struggle ahead."

★

A REPORT published by the War Ministry charges the Jewish Agency "and its associated bodies" with encouraging an unfriendly attitude on the part of the Jewish population in Palestine towards the British.

The report, which deals with problems of the British forces in the Middle East during 1943 and 1944, was submitted to the War Ministry by Gen. Sir Henry Maitland Wilson. It says that Palestine is suffering from "political troubles" and attributes them "to the ambitions, sus-

by heads of Jewish institutions and representatives of the Swiss Government. That night Dr. Weizmann will deliver a major political address, which will be followed by a two-day debate, with the American delegation leading off on Tuesday morning.

The Congress, according to the present schedule, is expected to last at least until December 23.

★

AFTER seven years' idleness the port of Tel Aviv reopened this week with the departure of a shipment of citrus fruits for England. In a brief ceremony marking the formal resumption of commerce, Mayor Israel Rokach expressed the hope that all foreign Jews who come to Palestine will enter via Tel Aviv.

picious and lawlessness of some elements in the Jewish population."

The Jewish Agency, Gen. Wilson reported, is in some respects "arrogating the powers and the status of an independent Jewish government." He accused the Agency of defying the British Government by resisting the attempts to locate arms caches in the Jewish settlements. The report also enumerates instances of unrest among some units of the Palestine Regiment. On the other hand the report declares that "the Arabs in Palestine have given no cause for anxiety from the security aspect."

(A Jewish Agency spokesman in Jerusalem termed Gen. Wilson's report "a slap in the face of the Jewish voluntary war effort." He said that the report "amounts almost to falsification, and is certainly distortion of the Jewish war effort picture." Bitterly commenting on Gen. Wilson's observations, the spokesman reviewed the military, economic and security efforts made by Palestine Jewry during the war and their sacrifices before and after the battle of El Alamein.)

☆

REPORTS abroad concerning open clashes between the Haganah and the Jewish extremist groups were flatly denied by responsible Jewish circles in Jerusalem. However, they admitted that the Haganah was attempting to prevent violence wherever possible, even when that leads to a conflict with the extremists.

The same circles disclosed that a member of the Haganah was killed while attempting to remove a land mine planted by the extremists. He was caught in a cross fire between British troops and members of the Irgun Zvai Leumi. They also revealed that members of the Haganah disarmed and imprisoned overnight a squad of extremists who attempted to mine a road near the Jewish settlement of Givat Brenner.

The Irgun Zvai Leumi radio, "Voice of Fighting Zion," meanwhile described as "lies" the reports by the British Intelligence Service that Jewish extremists had threatened to assassinate high-ranking statesmen and military figures. The broadcast welcomed the recent announcement by the Haganah that it had not launched an attack on the Irgun and the Sternists, although it was considering ac-

tion to curb the extremists and appealed to the Haganah to join them in a "holy war" against the British oppressors."

☆

THE Palestine Government plans to admit about 1,000 Jewish deportees from Cyprus under the November-December and December-January quotas of 1,500 each.

Under the November 15-December 14 quota 300 Jews will be returned from Cyprus, 843 will be released from the Athlit clearance camp, with the remainder of the certificates going to visaless immigrants enrolled in the British or Allied forces and to relatives in Europe of Palestine residents.

The December 15-January 14 quota will allot half of the 1,500 certificates to the Cyprus deportees and the rest to various other categories. The announcement said that the persons to be brought here from Cyprus will be selected in cooperation with the Jewish Agency.

☆

FOUR Jewish refugees attempting to reach Palestine were arrested by Egyptian police in Alexandria.

## Churchill Condemns Labor Government Palestine Policy

FORMER Prime Minister Winston Churchill has accused the British Government of involving itself in "a war with the Jews in order to give Palestine to the Arabs amidst world execration."

He voiced this charge in a debate in Commons which followed the traditional opening speech by King George in which the future plans of the Labor government were outlined. The King, however, did not touch upon the Palestine issue.

"It is impossible to avoid expressing deep regret at the needless disappointment created throughout world Jewry over the failure of a Socialist government to fulfill promises made at a general election," Churchill said. "If we cannot fulfill our promises to the Zionists, we should without delay place the Palestine mandate at the feet of the United Nations and give notice of our impending evacuation."

Should the United States "deprecate" such a step, Churchill continued, it would be for it "to help us in every way, not only by money and men, but with the benefits of the joint policy of the two English-speaking peoples."

THE British Government has no intention of giving up the Palestine mandate at this time, when the London talks on Palestine are still in progress, a B.B.C. broadcast announced.

The announcement came in reply to demands voiced by former Prime Minister Winston Churchill in Parliament and by Soviet delegate Nikolai Novikov at the United Nations, that the British Government hand over the Palestine mandate to United Nations trusteeship. "Handing over the mandate to the United Nations at this time would merely negate the work already done and would delay a solution of the problem," the broadcast said. "If the London conference on Palestine fails, then the government may feel that the time has come to give up the mandate."

The *Manchester Guardian*, commenting on Novikov's attack on the British Government for its failure to submit the Palestine mandate to the United Nations, says that it was "exceedingly unfair and exceedingly clever." However, the paper adds that the Soviet delegate "had a case since we are not carrying

PRIME MINISTER ATTLEE said that he regretted Churchill's reference to Palestine, since "no one knows better than he the very great difficulty. There has been no wobbling in this matter," he continued. "We have been pursuing a policy in accordance with the mandate. We are bound by the mandate to have regard for both the position of the Jews and the Arabs, and have been striving earnestly for cooperation from the United States. It would be very ill advised for anyone in this debate to say anything that would exacerbate the situation in that country, particularly at a time when lives have been lost," he concluded.

Speaking in the House of Lords, Lord Morrison, a Labor Party spokesman, said that the omission of Palestine from the King's speech, which was prepared for him by the Cabinet, was not surprising, since little can be said or done for that country until the Jews themselves put an end to the "senseless campaign of terrorism and murder."

out the terms of the original mandate and are not noticeably approaching the day when Palestine will be independent." Commenting on Churchill's speech, the *Manchester Guardian* expressed the hope that the British Government will attempt a new method of approach on the Palestine issue.

☆

THE demand by Soviet delegate Nikolai Novikov that Britain transfer the Palestine mandate to the United Nations Trusteeship Council was echoed by the delegates of the Ukraine and Byelorussia at a session of the committee.

The Ukrainian delegate, A. D. Voyna, expressed "astonishment" that the British Government, while submitting to the United Nations drafts of trusteeship agreements on other mandated territories, failed to submit one for Palestine. The Byelorussian delegate, Frol P. Shmigov, insisted that under the provisions of the U.N. Charter, Britain must place all its mandated territories, without exception, under United Nations trusteeship.

A 12-point memorandum asking the United Nations to place the Palestine

problem by setting up a commission under the Economic and Social Council rather than creating a specialized agency such as the IRO.

During the discussion, Gilbert Amado of Brazil spoke out against national policies of admitting immigrants on a selective basis. He said that immigrants on arrival in Brazil are not asked if they are Jews, and he mentioned that Jewish immigrants played an important part in Brazilian life.

The Committee is preparing to act on Yugoslavian amendments that would specifically exclude Jews from any general repatriation rule. One proposal would obligate the IRO to facilitate resettlements of European Jews whose families or themselves suffered from racial persecution during the war. Another proposal states that Jews who leave former German-occupied countries before the IRO is set up will be aided by the IRO.

[Continued on page 27]

## IS TRADITIONAL JUDAISM DECLINING?

[Continued on page 27]

the importance of Hebrew education, but also observance of traditional Judaism. Jewish customs and ceremonials, Jewish holidays and festivals are their objectives. In some of these schools, with emphasis on progressive education and modern methods, secular and religious subjects are harmoniously combined to fit the student for loyalty and service to the Jewish community and to America. The Yeshivah emphasizes the identity of American and Jewish ideals and the spiritual affinity between them. Jews everywhere are recognizing that there is no innate incompatibility or incongruity between traditional Judaism and American thought and life. It is becoming apparent that there is, among a large number of Jews, a striving to conserve the Jewish heritage through the preparation and equipment of the Jewish youth in traditional Judaism.

The Yeshivah offers hope and promise to accomplish the true goals pervading Judaism by best serving the spiritual and emotional interests of the Jewish child. This school aims to teach the student that Judaism is not a narrow creed, that it does not consist merely of a few doctrines, a few liturgical and ritual ceremonies, but that Judaism is a culture, an expression of the Jewish spirit. Through a harmonious combination of instruction and training, the Yeshivah proposes to develop intensively the intellectual, moral, spiritual and social faculties of the student and to inspire him to regard religion as a normal and active part of his daily life and to see in religion an effective means of developing his personality and achieving happiness.

The Yeshivah is destined to become the center from which large Jewish influence will radiate. It will touch Jewish life at many points. The Jewish educators, the professional and lay leadership which this type of school is bound to develop, will be of transcending importance to the American Jewish community.

The American Jew is not done with the synagogue and with traditional Jewish observance. Jewry in America is awakening to the new opportunities and responsibilities of traditional Judaism. The signs in that direction are not of transient duration, but are destined to broaden and brighten. True knowledge of God will lead to fear and love of God and to fulfillment of the precepts of traditional Judaism so conducive to Jewish health and well-being. The need and respect for this type of Judaism is more revealed in our attitude towards the education of the Jewish youth than in the present contemptuous attitude towards traditional observances.

At the Center discussion, it was apparent that the audience apprehensively recognized the danger to traditional Judaism inherent in the lack of observance of the Jewish ritual and ceremonials, and listened with keen interest for words of reassurance that the decline, if any, can be checked. Just as a self-respecting person cannot bear to see illness, suffering and starvation and remain at ease, so no decent Jew can bear to see Judaism growing pale, anaemic and listless and remain indifferent.

— LOUIS J. GRIBETZ

## BEVINGRAD

JERUSALEM wits have dubbed the fortified government citadel in the center of the city, in which police headquarters and military and civilian officers are located, "Bevingrad."

A special commission from Scotland Yard has arrived here to enquire into the efficiency of the Palestine police and to work out new plans for combatting underground activities in the country.

question on the agenda of the General Assembly was submitted by the United Zionists-Revisionists of America to Trygve Lie, Secretary-General of the United Nations. "A free discussion of the situation in Palestine would open the eyes of all freedom-loving nations to the reactionary colonial regime imposed on that country by the British administration," the memorandum said.

☆

EARLIER, the Committee defeated a Russian attempt to limit the life of the IRO to less than one year and an Australian proposal to handle the refugee



# BROOKLYN JEWISH CENTER ACTIVITIES

## Important Note to Parents of Bar Mitzvahs

RABBI LEVINTHAL has prepared a new prayer, which will be recited by the second lad, when two Bar Mitzvahs are scheduled for the same Sabbath. Hitherto, when two boys were Bar Mitzvah on the same Sabbath, unless one of the lads rendered the prayer in Hebrew, both recited the same English version.

We still hope that one of the boys will say it in the beautiful Hebrew text. But the new prayer, which the Rabbi has just prepared, will do away with the repetition of the same text, should both lads recite it in English.

## Rabbi Abelson to Lecture

RABBI GERSHON ABELSON has been appointed to address the congregation on Sabbath afternoons, before the Minchah services. He will speak in Yiddish, and interpret the teachings of the Midrash and of our great commentators in the weekly portion of the Torah.

Rabbi Abelson is leading in the Yeshivot in Europe and is also a graduate of the Jewish Theological Seminary of America. He was for many years on the educational staff of the uptown Talmud Torah in New York.

## Open Meeting of the Nominating Committee

THE Nominating Committee will have an open meeting on Tuesday evening, December 3rd at 8:30 o'clock. Members of the Center who may wish to make suggestions for nominations as officers, members of the Board of Trustees or Governing Board are urged to come that evening and present their recommendations.

## Junior League

THE regular meeting of the Junior League of the Center will have a discussion of "The Jew in Literature" on Thursday evening, November 28th at 8:30 o'clock. Mr. Joseph Aaron, leader of the group, will lead the discussion.

## Additions to Library

THE following books have been added to our library for circulation:  
Nothing to Fear—B. D. Zevin

Odyssey Through Hell—R. A. Davis  
East River—Sholom Asch  
Thunder Over China—White and Jacoby  
Israel Baal Shem—J. L. Snitzer  
The Iceman Cometh—Eugene O'Neill  
The Revolt of the South and West—A. G. Mezerek  
The Spirit Returneth—Selma Stern  
Where Are We Heading?—Sumner Welles  
Ferdinand and Isabella—Herman Kesten  
The Encyclopedia of Psychology—Edited by P. L. Harriman  
Life Line to a Promised Land—Ira A. Hirschman

## Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations to the library from the following:

Mrs. Erna Fischbach  
Mr. Simon Morrison, in memory of Mr. Louis Hornick  
Rabbi Levinthal in honor of Mrs. Levinthal's birthday  
Rabbi and Mrs. Levinthal in honor of the birthday of their son, Lazar

## Sabbath Services

FRIDAY evening services at 4:30.  
Kindling of candles at 4:10 P.M.

Sabbath services, Parsha "Vayeze," will commence 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 4:30 P.M.

Rabbi Abelson will continue his lectures in Yiddish at 3:30 P.M.

## Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 4:30 P.M.

## Personal

HOWARD LEVINE, son of Mr. and Mrs. Max H. Levine, was ordained as Rabbi by the Theological Seminary of America and was awarded the Talmud Prize, upon his graduation.

Rabbi Howard Levine and his wife, Ivriah, daughter of Mr. and Mrs. Bernard Krumbin, sailed for Palestine on November 6th. Each has matriculated at the Hebrew University at Jerusalem.

## Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Irving S. Silverstein of 315 New York Avenue on the Bar Mitzvah of their son, Stephen Allen, which will be held at the Center this Saturday morning, November 30th.

## IN THE CENTER CLUBS

BALFOUR Day was celebrated in a general assembly of all the Junior clubs. Jerry Lubetzki and M. Kenwood of the Tzofim spoke on the significance of the Balfour Declaration.

The Candle-lites and Vivalts performed a number of Palestinian dances and songs. Miss Dorothy Nacht, leader of the Vivalts, gave a brief talk on the life of the Halutzim in the Kvutzah.

On Saturday night, November 16th, the members of all the clubs saw movies. Three short comedies and a Palestine movie were shown to them.

The Junior clubs are still engaged actively in the S.O.S. drive. Every Saturday night members of the clubs bring canned goods and other articles which

are turned over to the Center by the club representatives.

The Girls' Gym night which was held on the first Saturday in November, was well attended. Under the guidance of the athletic instructors they played games and indulged in other types of sports. A good time was had by all.

\* \* \*

THE Shomrim and Vivalts will have a joint social on the third Saturday of this month. A joint committee is working out the plans for the affair.

The Vivalts expect to introduce arts and crafts into the club program. Under the supervision of their leader, they expect to make this project a huge success.

Regular weekly discussions of current topics and the athletic activities round up rather well the Center club program.

### Rabbi Levinthal to Discuss Important Theme This Friday Night

THIS Friday night, November 29th, at our late lecture services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject "When Is a Jewish Liberal Not a Liberal?"—a discussion of Prof. Morris R. Cohen's book "The Faith of the Liberal." In this sermon, dealing with the recent work of the well known philosopher, Morris Cohen, touches upon a subject which would be of great interest to all our congregation.

Cantor Sauler will lead in the congregational singing and will render a musical selection. All members and their friends are cordially invited.

### Advance Notice

RABBI MORDECAI H. LEWITTES will be the speaker at our late Friday night lecture services on Friday evening, December 6th. He will speak on the subject, "Ancient Prophets in the Modern Crisis."

### Sunday School Chanukah Celebration

THE Sunday School of the Center will celebrate Chanukah with an interesting program which will include the presentation of a Puppet Show on Sunday morning, December 15th. Candles will be presented to each pupil of the school.

### Hebrew School Chanukah Program

A VERY fine Chanukah program is being arranged for the Hebrew School of the Center for Sunday morning, December 22nd. Peter Pan—the Magic Man will perform and Miss Weinreb's 1A class will present a play.

### Young Folks League Meeting

A REGULAR social meeting of the Young Folks League of the Center will

be held on Tuesday evening, December 3rd at 8:30 o'clock. All members of the League are cordially invited to attend. Refreshments will be served.

### Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. and Mrs. Samuel J. Fishman of 750 Lefferts Avenue on the marriage of their daughter, Esther, to Mr. Jack Lang on November 28th.

### Parent-Teachers Hebrew School Meeting

THE first meeting of the P.T.A. of the Hebrew and Religious Schools will be held on Thursday evening, December 5th at 8:30 o'clock. Rabbi Israel H. Levinthal will be the guest speaker and Rabbi Mordecai H. Lewittes, Principal, will discuss matters pertaining to the schools. Parents are urged to attend and show their children that they take an active interest in their Hebrew education.

A musical program will be rendered and refreshments will be served.

### To Members Planning Bar Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other *aliyahs* and can read a passage from the Torah.

### Next Basketball Game Brooklyn Jewish Center

vs.

### Union Temple

Sunday Evening, Dec. 8th

Preliminary Game at 8 P.M.

— Admission —

Center members — 75¢ (incl. tax)

Non-members — \$1.20 (incl. tax)

### Your Duty As A Jew

The movement for the establishment of Palestine as a Jewish Commonwealth is urgently in need of support from every loyal Jew. It is your solemn duty to affiliate yourself with the Zionist Organization. The cost is \$5.00 per year, which includes subscription to the "New Palestine."

The Brooklyn Jewish Center pledged itself to enroll every member in the Zionist movement. Please send your check to the Center office today.

## BOOKS BY RABBI LEVINTHAL

that should be in the home of every Centerite:

### "JUDAISM—AN ANALYSIS AND AN INTERPRETATION"

3rd Edition

A popular exposition of the basic teachings of Judaism.

What Ludwig Lewisohn says of this book:

"This volume seems to me the best and most lucid brief and popular exposition of Judaism that I know in any language. The author's use of the crucial oral tradition is extraordinarily rich and felicitous . . ."

### "A NEW WORLD IS BORN"

2nd Edition

If you want to have a deeper understanding of the struggles that mark our post-war world, read this volume by our Rabbi.

The "New York Herald Tribune" (Weekly Book Review) says:

"Dr. Levinthal has mastered the art of linking ancient Israel with the desires and hopes of the modern American Jew . . . Well written and thoughtful."

### "STEERING OR DRIFTING—WHICH?"

The first volume of the Rabbi's sermons now in its third printing.

### AN APPROPRIATE AND USEFUL CHANUKAH GIFT

\$2.50 per volume

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADLERSTEIN, MORRIS

Res. 1373 Sterling Pl.

Bus. Knitting, 135 W. 36th St.

Single

BELKIN, EDWARD I.

Res. 1539 Sterling Pl.

Bus. Engineer, 315 Gold St.

Single

BIRNBAUM, WILLIAM

Res. 904 E. 19th St.

Bus. Optometrist, 2311 Mermaid

Ave.

Married

BLOND, LEO

Res. 412 E. 51st St.

Bus. Teacher, Jr. H. S. 35

Single

BOOTH, JACK M.

Res. 1541 Carroll St.

Bus. Banking, 85 Delancey St.

Married

*Proposed by* James Jackman,

Nathan Brown

BROWN, MISS FLORENCE

Res. 300 Bradford St.

BURKE, RALPH

Res. 733 Shepherd Ave.

Bus. Cars, 49-01 Roosevelt Ave.

Single

*Proposed by* Ted Cook, Harry

Warshawsky

CAPLOW, SAMUEL N.

Res. 1604 Carroll St.

Bus. Board of Transportation

Married

*Proposed by* Dr. Israel H. Levinthal

CHALIFF, MISS IDA

Res. 2035 Union St.

*Proposed by* Frances Wasserman,

Jack Axelrad

CHRISTENFELD, STANLEY

Res. 919 Park Pl.

Bus. Apparel, 11 W. 19th St.

Single

*Proposed by* Paul Christenfeld,

Alvin E. Moscovitz

COHEN, MISS LILLIAN

Res. 217 Ocean Ave.

*Proposed by* Lillian Drucker,

Dr. Abr. Druckman

COHEN, SAMUEL

Res. 919 Park Pl.

Bus. Provisions

Married

*Proposed by* Etta Goldstein,

Saul Cohen

DAVID, LOUIS S.

Res. 921 Washington Ave.

Bus. Mfg., 32 W. 32nd St.

Married

*Proposed by* Seymour Buchalter,

Murray Wagner

DEUTSCH, MISS ROSE

Res. 41 Hinsdale St.

Single

DOUGLAS, BRUCE L.

Res. 569 Eastern Pkwy.

Bus. Dental Student

Single

*Proposed by* Dr. Wm. Douglas

ENGEL, MISS IDA

Res. 135 Ocean Ave.

ENGELSON, MISS HELEN

Res. 947 Montgomery St.

*Proposed by* Leo Stam, Selma D. Jacobs

FRAIMAN, MISS EDNA

Res. 559 Saratoga Ave.

FRANK, DONALD J.

Res. 349 Crown St.

Bus. Gov't, Empire State Bldg.

Single

*Proposed by* Pearl Horowitz,

Esther Solotkin

FURST, MELVIN J.

Res. 201 Crown St.

Bus. Mfg., 5500 Maspeth Ave.

Married

*Proposed by* Philip J. Albert

Weber

GELTMAN, MISS SELMA

Res. 676 Howard Ave.

GINIGER, LOUIS W.

Res. 1040 Carroll St.

Bus. Furs, 370 7th Ave.

Married

*Proposed by* Seymour Golding,

Harry Finkelstein

GLASSMAN, LAWRENCE B.

Res. 576 Eastern Pkwy.

Bus. Printing, 23 E. 4th St.

Single

*Proposed by* Jos. Goldstein,

Joseph Goldberg

GOLDMAN, SAUL

Res. 941 Washington Ave.

Bus. Gen. Mdse., 550 Broadway

Single

*Proposed by* Leon Soloway,  
Max Kramer

GORDON, MISS CORINNE

Res. 126 E. 53rd St.

*Proposed by* S. Sankin, Abe Mann

GOTWISNER, HARRY

Res. 349 Alabama Ave.

Bus. Gov't, 225 Broadway

*Proposed by* Albert Sherman,

Benj. Pollack

GRAFF, SAUL

Res. 486 Brooklyn Ave.

Bus. Slaughter, 309 Johnson Ave.

Married

*Proposed by* Judge Emanuel Greenberg,

Wm. I. Siegel

GRAN, ROBERT

Res. 1156 Sutter Ave.

Bus. Underwear, 69 5th Ave.

Single

*Proposed by* Joseph Jaspán,

Frank Schaeffer

GREBEL, MISS EDITH

Res. 681 Howard Ave.

HANDLER, JOSEPH

Res. 134 E. 92nd St.

Bus. Curtains, 401 Broadway

Single

HELLER, MISS JENNIE

Res. 524 E. 22nd St.

HOLLANDER, BERTRAM

Res. 777 St. Marks Ave.

Bus. Attorney, 32 Court St.

Married

*Proposed by* Nathan D. Shapiro,

Sam Abrams

KANE, MURRAY

Res. 845 Albany Ave.

Bus. Florist, 118 W. 28th St.

Married

*Proposed by* Sam L. Peckman,

Henry A. Spitz

KAPLAN, SAM

Res. 55 Eastern Pkwy.

Bus. Mdse., 187 Division St.

Married

*Proposed by* Louis Kotimsky,

Mrs. Samuel Martz

KELTZ, MISS RUTH

Res. 1511 Sterling Pl.

*Proposed by* Barbara Rudin,

Shirley B. Hyman

KLEIN, MISS CYNTHIA

Res. 1159 President St.

*Proposed by* Irwin Katlowitz,

Martin Selden



- KURS, Miss ELEANOR  
Res. 621 Crown St.  
*Proposed by Mrs. H. L. Gross,  
Mrs. N. Alpert*
- LIBMAN, Miss DIANA  
Res. 664 Ralph Ave.  
*Proposed by Israel Kaplan,  
Dr. A. Bernhardt*
- LERNER, Miss LORRAINE  
Res. 1571 Sterling Pl.  
*Proposed by Doris Jacobs,  
Paul Greenwald*
- LEVY, HAROLD  
Res. 295 St. Johns Pl.  
Bus. Rayons, 76 Madison Ave.  
Married  
*Proposed by Morris Miller,  
Pincus Glickman*
- LEW, Miss SYLVIA  
Res. 340 Hinsdale St.
- MARDER, Miss JANET  
Res. 221 Linden Blvd.  
*Proposed by Mr. and Mrs. David  
Spiegel*
- MARKOWITZ, IRVING  
Res. 712 Montgomery St.  
Bus. Pharmacist, 941 Kingston Ave.  
Single  
*Proposed by M. D. Berger,  
S. A. Seeger*
- MELTZER, MORTON  
Res. 546 E. 48th St.  
Bus. Attorney, 305 Broadway  
Single  
*Proposed by Jos. Jaspán,  
Frank Schaeffer*
- MEYEROWITZ, BERNARD  
Res. 444 Christopher Ave.  
Bus. Exporter, 253 Wyckoff Ave.  
Single  
*Proposed by Gerald Jacobs,  
Jonas Kirschbaum*
- NELSON, Miss SYLVIA  
Res. 1028 Rutland Rd.  
*Proposed by Benj. Nelson*
- NEWBERG, Miss SYLVIA  
Res. 593 Howard Ave.
- OELBAUM, MAX  
Res. 520 Crown St.  
Married  
*Proposed by Irving Horwitz*
- PALLEY, Miss SYLVIA  
Res. 622 Dumont Ave.  
*Proposed by Frances Wasserman,  
Stanley Levenson*
- PAZORNIK, Miss ESTHER  
Res. 101 Lewis Ave.  
*Proposed by Henry Feit, Milton Reiner*
- PLAFKER, HERMAN  
Res. 285 Albany Ave.  
Bus. Clothing, 122 5th Ave.  
*Proposed by Abe Mann*
- PRICE, DAVID  
Res. 9506 Avenue L  
Bus. Insurance, 41 Maiden Lane  
Single  
*Proposed by Dr. Wm. Berson*
- REZNICK, LOUIS  
Res. 52 Pulaski St.  
Bus. Board of Transportation  
Single  
*Proposed by Theo. Entlich,  
Sidney Reznick*
- RICHILSON, Miss ETTA  
Res. 453 Stone Ave.  
*Proposed by Frances Wasserman,  
Stanley Levenson*
- ROSENBLUM, Miss ELAINE  
Res. 2080 Dean St.  
*Proposed by Jonas Kirschbaum,  
Leo Stam*
- ROSENWACH, JULIUS  
Res. 446 Kingston Ave.  
Bus. Tanks, 553 Driggs Ave.  
Married  
*Proposed by Morris Lapidus,  
Jos. Lapidus*
- SAPOWITZ, Miss BARBARA  
Res. 457 Essex St.
- SCHAFFEL, Miss HONEY  
Res. 1240 Union St.  
*Proposed by Wm. Driesen, Louis Simon*
- SCHECHECHTER, S. N.  
Res. 1485 Union St.  
Bus. Exporter, 225 5th Ave.  
Married  
*Proposed by Dr. I. H. Levinthal*
- SCHUCKMAN, ALBERT  
Res. 328 Williams Ave.  
Bus. Real Estate, Same  
Single  
*Proposed by Benj. Goldbaum,  
Sam Schoenfeld*
- SCHWARTZ, IRVING  
Res. 702 E. New York Ave.  
Bus. Roofing, 76-01 Jamaica Ave.  
Married  
*Proposed by Judge Emanuel Greenberg*
- SCHWARTZ, Miss LILLIAN B.  
Res. 856 Eastern Pkwy.  
*Proposed by Jonas Kirschbaum,  
Leo Stam*
- SEGELMAN, Miss NATALIE  
Res. 383 E. 52nd St.  
*Proposed by Edith Tumin,  
Gerald Jacobs*
- SEIDMAN, BERNARD  
Res. 1664 President St.  
Bus. Buttons, 262 W. 38th St.  
Single  
*Proposed by Robt. Warshawsky,  
Ted Cook*
- SILVERMAN, ARTHUR  
Res. 285 Rockaway Pkwy.  
Bus. Treasury Dept., 341 9th Ave.  
Single  
*Proposed by Evelyn Feinberg,  
Victor L. Ladin*
- SILVERMAN, JOSEPH  
Res. 125 E. 52nd St.  
Bus. Building, Same  
Single  
*Proposed by Samuel A. Eichner,  
Dr. Samuel S. Gilbert*
- SILVERSTEIN, JACK  
Res. 1172 President St.  
Bus. Workmen's Compensation Bd.  
Single  
*Proposed by Ephraim F. Shapiro,  
Maurice Bernhardt*
- SLAVIN, LEON  
Res. 324 New York Ave.  
Bus. Accountant, 249 Varet St.  
Single  
*Proposed by Dr. Arthur Raeder,  
Jos. Goldstein*
- SMITH, Miss JEANNE  
Res. 1585 Bedford Ave.
- SMOLER, HARRY  
Res. 765 Eastern Pkwy.  
Bus. Ladies' Spec., 173 5th Ave.  
Single  
*Proposed by Lewis J. Scher,  
Milton Slow*
- SOBEL, Miss RUTH  
Res. 470 Linden Blvd.
- SOLOWAY, HYMAN  
Res. 675 Empire Blvd.  
Bus. Diamonds, 93 Nassau St.  
Married  
*Proposed by Louis Kotimsky*
- SOMMER, Miss RUTH  
Res. 645 Willoughby Ave.  
*Proposed by Phoebe Honig,  
Rose Samuels*
- SPINRAD, PHINEAS  
Res. 526 Montgomery St.  
Bus. Distillers, 350 5th Ave.  
Married  
*Proposed by Leo Kaufmann,  
Bernard Isacowitz*
- STASHIN, EDWARD E.  
Res. 1715 Union St.  
Bus. Accountant, 233 Broadway  
Single

*Proposed by* Lewis J. Scher,  
Gerald Jacobs  
STEIN, JOEL  
Res. 1371 St. Marks Ave.  
Bus. Sportswear, 1370 Broadway  
Single  
*Proposed by* Aaron Gottlieb,  
Jos. Goldstein  
SUGARMAN, MISS RENA  
Res. 1706 Union St.  
TOLESNICK, MISS IRENE  
Res. 393 Legion St.  
*Proposed by* Benj. Nelson, Abe Mann  
TAUBER, MISS SALLY  
Res. 242 Powell St.  
*Proposed by* Gerald Jacobs,  
Harold Jacobs  
WALLINS, MISS DOROTHY  
Res. 1317 Lincoln Pl.  
*Proposed by* Ephraim Rudin, Leib Lurie  
WEISS, MURRAY  
Res. 185 E. 92nd St.  
Bus. Advertising  
Single  
*Proposed by* Aaron Gottlieb,  
Jos. Goldstein  
WITOFF, ARNOLD L.  
Res. 1051 Prospect Pl.  
Single  
*Proposed by* Mrs. A. Schacknow,  
Mrs. E. Schiller  
WITTENSTEIN, WILLIAM  
Res. 212 Crown St.  
Bus. Comm. Art, 126 W. 22nd St.  
Single  
*Proposed by* Ephraim F. Shapiro,  
Maurice Bernhardt  
WOLKOFF, MISS SARA  
Res. 938 Eastern Pkwy.  
*Proposed by* Israel Kaplan,  
Dr. Abr. Bernhardt  
WOLPOW, ABRAHAM  
Res. 708 Williams Ave.  
Bus. Curtain Cutting, 40 W. 25th St.  
Single  
YOSELOWITZ, MISS FRIEDA  
Res. 361 Rockaway Pkwy.  
ZOHN, MISS FLORENCE  
Res. 608 Montgomery St.  
*Proposed by* Raymond Lipshutz,  
Dr. Benj. Zohn

The following have applied for reinstatement:

GLASSMAN, JOHN  
Res. 576 Eastern Pkwy.  
Bus. Printing, 23 E. 4th St.  
Married  
*Proposed by* Jos. Goldstein,  
Joseph Goldberg

SIMSON, ADOLF  
Res. 733 Lenox Rd.  
Bus. Importer, 39 Ainslie St.  
Married  
*Proposed by* Robt. Krauss,  
Aaron Gottlieb

## ADDITIONAL APPLICATIONS

CHESSIN, MISS MARION  
Res. 23 Balfour Pl.  
FRIEDMAN, MISS SHEILA  
Res. 200 New York Ave.  
GINSBERG, SOLOMON  
Res. 699 Lefferts Ave.  
Bus. Gen. Mdse., 140 Manhattan Ave.  
Married  
*Proposed by* Harry Citron,  
Samuel Lehman  
GOLDEN, HARRY  
Res. 1520 President St.  
Bus. Condiments, 367 Park Ave.  
Married  
*Proposed by* Alex Fruchthandler,  
David Gold  
GRUNTSTET, MISS MIRIAM  
Res. 354 Pennsylvania Ave.  
*Proposed by* Shirley Feinstein,  
Sylvia Shapiro  
LEIB, MRS. CHARLOTTE W.  
Res. 1331 Lincoln Place  
MAINZER, MISS MILDRED RUTH  
Res. Quogue, L. I.  
*Proposed by* Dr. S. Krauss,  
Robt. Krauss  
RAPHAEL, SOLOMON  
Res. 763 Eastern Pkwy.  
Bus. Pharmacy, 104 Dumont Ave.  
Married  
*Proposed by* Jos. Goldstein,  
Dr. H. Bernstein  
SCHREIBER, MAX D.  
Res. 736 Greene Ave.  
Bus. Lithography, 640 34th St.  
SCHWARTZ, MORRIS  
Res. 2100 Westbury Ct.  
Bus. Sportswear, 1270 Broadway  
Married  
*Proposed by* David Sklar  
SCHWARTZ, PERCY  
Res. 200 Highland Blvd.  
Bus. Knit Goods, 313 Van Sinderen Ave.  
Married  
*Proposed by* David Sklar  
SELSKY, MISS ROSE  
Res. 440 St. Johns Pl.  
*Proposed by* Dr. S. Krauss,  
Robert Krauss

SETTLOW, DR. LOUIS  
Res. 212 Schenectady Ave.  
Bus. Dentist, 1081 Eastern Pkwy.  
Married  
*Proposed by* Samuel Chasin  
SIEGEL, MAX  
Res. 440 Brooklyn Ave.  
Bus. Meats, 47 5th Ave.  
Married  
*Proposed by* Samuel Chasin  
SOLIN, MISS SYLVIA  
Res. 125 Schenectady Ave.  
STEINHARDT, JOSEPH S.  
Res.  
Bus. Tax Counsel, 450 7th Ave.  
Married  
*Proposed by* Isaac Levingson  
WEINSTEIN, BERNARD  
Res. 1141 President St.  
Bus. Installment, 44 E. Broadway  
Married

## Reinstatements:

HYMES, LOUIS B.  
Res. 176 Clarkson Ave.  
Bus. Banking, 815 Broadway  
Married  
MARKS, CHAS. J.  
Res. 712 Montgomery St.  
Bus. Silversmith, Same  
Married  
*Proposed by* Morris D. Berger,  
Samuel A. Seeger  
SAMUEL H. GOLDBERG,  
Chairman, Membership Committee



## The Traymore Hotel

Centrally located on Fashionable Ocean Promenade  
—Private Beach—Cabana Club—Continental Dining Room—Blue Angel Cocktail Lounge—European Plan.

*The Traymore*  
DIRECTLY ON THE OCEAN AT 24th ST.

## JOURNEY TO JERUSALEM

[Continued from page 10]

If you've seen too many oriental thrillers on the screen, then nights in the ancient city are impregnated with suspended mystery, and each harmless peddler of bottled *kazusa* is a demon with a knife concealed in each sleeve. In retrospect you laugh at yourself for harboring such unwarranted suspicions. Yet that melodramatic quality is there. For behind drawn shutters and closed blinds the baroque music of a *masquia* can be faintly heard; or the pungent aroma of smoke from a *narghileh* can be sensed; or maybe the strange jabber of a merchant as he pours syrupy coffee from a brass *caucar*; or the smell of something cooked in rancid grease.

### NEW BOOKS

"*Basle to Jerusalem*" by Alfred Werner. Published by the American Jewish Congress.

This pamphlet, the most recent in the series published by the Office of Jewish Information of the American Jewish Congress under the heading of "Jewish Affairs," tells the story of the Zionist Congresses, from the first to the last, which took place in Geneva in 1939.

Dr. Werner knows the history of Zionism and the role that each of the Con-

gresses played in the development of the movement. He writes with a facile pen, and makes the events he portrays live again. He knows how to evaluate the specific contribution made by each of these Zionist gatherings.

[Continued from page 16]

gresses played in the development of the movement. He writes with a facile pen, and makes the events he portrays live again. He knows how to evaluate the specific contribution made by each of these Zionist gatherings.

Since we will soon have another Zionist Congress, scheduled to meet in Basle—the city where Herzl presided over the first—it is good to have this excellently prepared summary of the role that each previous Congress has played in the history of Zionism.

### NEWS OF THE MONTH

[Continued from page 21]

AN ESTIMATED 5,000 police, reinforced by troops and Scotland Yard detectives, guarded King George and members of the Cabinet against possible attacks by Jewish extremists which the press had warned might occur at the opening of Parliament, but there were no incidents. Spectators were not allowed to approach the government buildings and regular press passes were cancelled.

So far, however, there has been no confirmation of the wild stories, which continue to appear in the London press, of "Jewish terrorists" threatening the lives of a multitude of key figures from Prime Minister Attlee down. Questioned at a party to mark the imminent opening of the new Parliament, Attlee denied that he had received any threats, adding "but then I don't know how high up I am on their list."

☆

THE top officers of the Palestine police force met with Charles Wickham, head

of the Scotland Yard mission sent to Palestine to improve security conditions. The Arab press says that the Palestine Government has received fifteen trolleys equipped with mine detection devices for use in patrolling the rails. However, there has been no evidence that such vehicles are in operation. One morning three policemen were injured when the armored trolley in which they were combing the tracks for explosives was blown up by a mine.

The Stern Group has posted leaflets calling on the Jewish population to isolate "defeatist Jewish leaders who condemn Jewish fighters." The leaflets attacked the conservative newspaper *Haaretz* for its condemnation of terrorism.

A broadcast by the Irgun radio denied that units of the Haganah kidnapped and held overnight a party of Irgunists who sought to mine the roads near Givat Brenner.

FOR  
FLOWERS  
•  
WEDDING  
DECORATIONS  
AND  
FRUIT  
BASKETS

HYMAN  
SPITZ INC.

OUR ONLY STORE

DICKENS 2-4000

1685 PITKIN AVENUE



# ABBOT-FINE MOTORS

## NASH SALES—SERVICE

JESSE J. FINE  
JACK ABBOT

507 Flatbush Avenue  
Brooklyn, New York  
Phone: BUckminster 4-7800

## RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.  
1250 CENTRAL AVENUE  
FAr Rockaway 7-7100

Miami Beach, Florida  
1236 WASHINGTON AVENUE  
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW  
667 Eastern Parkway, Brooklyn 13, N. Y.  
Return Postage Guaranteed

New York, N. Y.

67 BROOKLYN

Mr. Lester Lyons

Sec. 562, P. L. & R.  
U. S. POSTAGE

**Paid**

Brooklyn, N. Y.  
Permit No. 1622

# *The Brooklyn Jewish Center Review*

*December, 1946*

## ANOTHER EFFORT TO ERADICATE PREJUDICE BY LAW

By WILLIAM I. SIEGEL

## CHANUKAH MEMORIES

By HAROLD BERMAN

## JACOB H. SCHIFF WAS BORN 100 YEARS AGO

By LEO SHPALL

## DANCING IN BIBLICAL TIMES

By ELEANORE FLAIG

## THE PROPHETS

By ISAC FRIEDLANDER

## NEWS OF THE MONTH

## CENTER BULLETIN BOARD

# FORUM LECTURES

Every Monday at 8:30 P.M.

DECEMBER 30th

### HON. RICHARD C. PATTERSON

Until recently Ambassador to Yugoslavia. Guided American affairs in troubled Yugoslavia and is intimately acquainted with Tito's regime and Russia's foreign policy

SUBJECT:

"Behind Tito's Iron Curtain"

JANUARY 6th

### RABBI MORRIS ADLER

Former Chaplain in the Pacific area with the Armed Forces.  
Well-known Detroit Rabbi, writer and lecturer

SUBJECT:

"American Jewry—A Critique and an Appraisal"

JANUARY 13th

### MME. FRANCES PERKINS

Former Secretary of Labor under President Franklin D. Roosevelt. Only woman ever to attain cabinet rank. One of the foremost women in the world today. Author of the recent best-seller "The Roosevelt I knew"

SUBJECT:

"The Destiny of Labor"

JANUARY 20th

### O. JOHN ROGGE

Until recently Special Assistant to the U. S. Attorney General; prosecutor of the sedition trial; head of mission to Germany to investigate Nazi links to Fascist groups in America

JANUARY 27th

### ROUND TABLE DISCUSSION GROUP

[SUBJECT TO BE ANNOUNCED]

FEBRUARY 3rd

### MICHAEL J. AHERN

Senior Professor, Department of Science, Western College. Father Ahern has been active in the work of the National Council of Jews and Christians since its inception and has spoken extensively on the movement for tolerance and good will throughout the world, especially in the United States; a work in which he has been interested for nearly two decades



## ANOTHER EFFORT TO ERADICATE PREJUDICE BY LAW

**B**Y A recent Executive Order, President Truman has focused national attention on one of the most serious problems affecting American life. The order created the President's Committee on Civil Rights and directed that Committee to prepare a written report, incorporating recommendations for the adoption, either by legislation or otherwise, of effective means and procedures for the protection of the civil rights of the people of the United States. In the text of the Order the President called attention to the fact that, while the protection of constitutional liberties is the duty of the Federal Government, the fulfillment of this duty is often prevented by inadequate civil rights. The President felt compelled to note that, from time to time and in various places, individuals "have been killed, maimed or intimidated." There is ample reason for the disturbance felt by the President. Since the close of the war there have been numerous instances of inter-racial friction which have culminated in wanton outbursts of mob violence and even murder. Other examples, in lesser degree, of the same disregard for law and the rights of the citizen are even more numerous. The manifestations of this un-American spirit have ranged from the desecration of cemeteries and synagogues to the killing of defenseless Negroes. Sadly enough, where prosecution has been undertaken by local authorities, it has in many instances failed because local juries have, in violation of their oaths to render true verdicts on the facts, condoned the acts of the criminals by verdicts of acquittal.

These miscarriages of justice are proof of the underlying difficulty of any program such as that projected by the Presi-

dent's order. In the last analysis the situation which concerns us—and all thoughtful people—is one which will respond to either one, or both, of two methods of treatment. The first cure for the evil is one which cannot be achieved except over a long period of time and by an intensive process of re-orientation and re-education. Prejudices which are inherent in the history of race relations cannot be eradicated by law. Men must be taught by precept and example to live together in mutual understanding, and with a mutual respect for the common rights of all. To be specific: Bilboism in Mississippi will not disappear because a law is enacted or even if Bilbo is silenced. He is not the cause, but merely a manifestation, of an evil spirit. Those whose *weltanschauung* he expresses must be spiritually re-born; and that is obviously a conversion which comes hard and takes time.

Another difficulty in the situation is the complex nature of our legal organization. Most crimes are cognizable in state courts, and it is but rare when the occasion arises when the Federal Government can undertake prosecution. It does not appear probable that within the framework of our Constitution, any curative statutes can be enacted. The division of the functions and powers of the state and Federal governments is a matter of organic constitutional law and the Federal government cannot take over any of the powers of the state governments merely through the action of Congress. Constitutional amendments are necessary to effect this purpose.

This difficulty, however, is not in itself unconquerable. A good beginning in

bringing about a desire for such amendments would be, for instance, more forceful action in sponsoring the passage of other allied laws which it is within the power of Congress to enact. Thus, a more energetic campaign on behalf of the Anti-Poll Tax Laws would not only stimulate public interest in the general problem, but would serve notice on the opponents of such legislation that the country is in sympathy with an entirely different concept of American living. So also, the enactment of a strong and working Federal Employment Practice Act would have the same result. Vigorous Federal prosecution of persons indicted for sedition (and all of these cases involve more than incidental disruptive Nazi and Fascist race hatred activities) would be an earnest example of the government's determination to stamp out the practice.

As a matter of suggestion, we point to the fact that there are already in the field a number of organizations whose experience can be of great value to the President's Committee. The National Conference of Christians and Jews, the National Association for the Advancement of Colored People, the Anti-Defamation League and similar organizations have garnered a wealth of material, all of which can easily be put at the disposal of the President's Committee. Public acceptance by the Committee of the assistance of these bodies will in itself have the important effect, not only of focusing attention on the problem, but of pointing out to the people that the problem is one of national magnitude and of importance sufficient to engage the attention of our government.

The act of the President in thus taking cognizance of the fundamental problem is one which should earn for him a

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President    Max Herzfeld and Hyman Aaron, Vice-Presidents    David Goodstein, Treasurer    Maurice Bernhardt, Secretary  
Israel H. Levinthal, D.D., D.H.L., Rabbi    Joseph Goldberg, Administrative Director

# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### THE NEGLECTED SHAMUSH CANDLE

THE festival of Chanukah, which we celebrated during the past week, brings to mind the very beautiful thought expressed by the immortal Theodore Herzl about a half a century ago. He noted, in observing the Chanukah lights, that all honor was concentrated upon the lights which were increasingly kindled every day, but that hardly any notice was given to the *Shamush*—the candle with which the lights were kindled. This *servant* of light, after performing its task, was put aside and received no attention whatsoever.

And yet, mused Herzl, what a wonderful and significant role that *Shamush* light played! Were it not for it, all the other lights would never have been kindled! Herzl developed the theme that the Jew, throughout his history, was the *Shamush* kindling the lights in the Menorah of humanity and civilization. And his fate was the customary fate of the *Shamush* of the Chanukah lamp—disregarded, uncredited—nay, even more, abused and hated for playing that very role in history.

grateful acknowledgment from all right-thinking citizens. The problem itself is one whose solution deserves the cooperation of all Americans, both as individuals and as organized groups. The progress of the Committee's work will, we hope, from time to time be submitted for public examination and suggestion. If its work is successful (and it must be among our dearest hopes that it will succeed) then a step will have been taken which will immeasurably improve the quality of American life and which will point towards happier days among the various races, religions and groups which make up the American People.

—WM. I. SIEGEL

But that is the glorious destiny of the Jew—to be the kindler of light!

Living as we do in a world still enveloped in darkness, there is great need for the light of spiritual and moral truth which came to us from Sinai's heights. At this season of Chanukah, the Festival of Dedication, let us rededicate ourselves to our historic role. Let each of us strive to kindle a light of hope and faith in the broken lives of our brethren in the European lands. Let us strive to kindle a new light of glory and strength in that new Jewish life that is dawning in Eretz Israel. Let each of us be a *servant* of light, constantly increasing the light of

our religion and culture in the hearts and minds of American Jews, so that they may indeed symbolize a Menorah of God's light in this blessed land of ours. Let us join with all liberal forces in America to kindle ever new and increasing lights of genuine democracy in our beloved country, and let us, together with all forward looking people, work to kindle the light of peace and brotherliness among all the peoples of the world.

Yea, it is good to behold and to bless the bright lights burning in the Menorah, symbolizing as they do the lights of true civilization which we hope and pray may illumine the world. But let us also not fail to regard and to appreciate the humble *Shamush* who makes this illumination possible. To play this important role of *servant of light* carries the great challenge that comes to each of us today.

Israel H. Ben-Zion

### United Nations Act in Behalf of Jews

READING Jewish organizations hailed the adoption by the Council of Foreign Ministers of clauses in the peace treaties with Hungary and Rumania insuring the restoration of civil rights and the restitution of property to Jews in the two ex-satellite countries.

Specifically, the Council of Foreign Ministers agreed that Rumania and Hungary must undertake not to discriminate against Jews or other persons for racial or religious reasons and must turn over heirless Jewish property to local Jewish relief organizations, if that property was confiscated by the governments of the countries during the war under the then existing anti-Jewish laws.

The clause providing for the transfer of heirless property to Jewish relief groups was offered by the British at the Paris peace conference and was strongly supported by U. S. Secretary of State Byrnes. It was finally accepted by Soviet Foreign Minister Molotov, who originally objected to this clause.

☆

THE Egyptian delegation at the United Nations failed in two attempts to pre-

vent the proposed International Refugee Organization from cooperating with private Jewish relief organizations working for resettlement of refugees. Both of its proposals were rejected by the U.N. Social, Humanitarian and Cultural Committee, thus making it possible for Jewish relief groups to work with the I.R.O. in resettling displaced Jews.

A sub-committee of the U.N. Legal Committee meanwhile approved the outlawing of genocide by embodying in a resolution the following principles: Genocide is an international crime for which private individuals and public officials can be punished; member states are urged to enact genocide laws; international collaboration is necessary to prevent and repress genocide; the Economic and Social Council is asked to draw up an international convention for submission at the next session of the General Assembly.

A Polish recommendation to include anti-racial and anti-religious propaganda in the definition of genocide will be mentioned in the sub-committee report, but not as part of its proposed resolution.

# THE 22nd WORLD ZIONIST CONGRESS

**A**GAINST a background of spirited pre-Congress caucuses of all parties comprising the World Zionist Organization, the 22nd World Zionist Congress opened in Basle, Switzerland, December 9th, with an address by Dr. Chaim Weizmann, President of the World Zionist Organization and of the Jewish Agency. More than 370 delegates from 61 countries as well as 2,000 guests including diplomats from various legations in Switzerland, overflowed the historic meeting hall in Basle, where fifty years ago Herzl opened the first congress.

Dr. Weizmann, in his address, appealed to the British Government either to carry out the provisions of the Palestine mandate "in the spirit and in the letter" or to surrender the mandate after first creating a "political finality" in Palestine by establishing a Jewish State.

The aged Zionist leader scathingly condemned the use of terrorism in Palestine. Terrorist activities, he said, are alien to the Jewish spirit and an insult to Jewish history. "Jews came to Palestine to build, not to destroy," he pointed out. He denounced the "heroics of suicidal violence," and called for the "courage of endurance."

Touching upon the question of Arab-Jewish relationship, Dr. Weizmann said that this relationship "is too often envisaged in terms of incompatibility and conflict." He reviewed Arab-Jewish relations since the period following World War I to prove that "it was not always so," and pointed out that the Arab people now possess seven independent states and that they have emerged unscathed from wars which have devastated the Jews.

"Before the whole world I have said that our work has brought no injury to the Arab peoples," he declared. "Against the sterile assumption of conflict, we set the higher conception of potential accord. We wish to bring Jewish effort into harmony with the wider interests of the Middle East. But if we are to do this, the respect which we give to the national rights of others must be recognized for us."

Dr. Emanuel Neumann, Vice-President of the ZOA, opened the full dress political debate with a scathing attack upon

*As the Review goes to press the Zionist Congress is still in session. The concluding roundup of Congress news will be published in the next issue.*

the partition plan, which he charged "has abandoned the principle of a Jewish state in an undivided Palestine."

He warned against the participation of the Jewish Agency in the London Conference on Palestine, asserting that the conference should be regarded "as a maneuver of the British government designed to promote its own basically anti-Zionist policy."

Dr. Neumann charged that the "new line" adopted by the executive at its conference in Paris was a failure without any results to justify it. "The executive experimented and its experiment failed," he said. They speculated on the hope that a compromise would be accepted and they lost. It was a costly experiment. The Zionist movement will continue to pay a heavy price for it in many ways.

The partition plan has not been accepted by the British as a basis for discussion, nor does it find favor with the Arabs, Dr. Neumann pointed out. He added that if some Arabs are inclined to accept the partition scheme, they are "discreetly silent" about it. "The Arab official position is as inflexible, as adamant as before," he asserted.

A statement by Dr. Silver that many Zionists regarded the partition proposal of the Jewish Agency as "an error in judgment" and that this proposal was presented in a "most unfortunate way" was a signal for a short demonstration by part of the audience, which stamped its feet and applauded. The delegates also applauded when he warned against trusting "constant unrepentant sinners" with the task of negotiating on Palestine.

"The establishment of a Jewish state in our time is the only conceivable recompense of any that can be conceived at all for the slaughter of 6,000,000 Jews," he said.

Dr. Weizmann received a tremendous ovation when he arose to deliver his re-

ply to Dr. Silver. He reiterated his support of the Jewish Agency's partition plan, stating that while many mistakes may have been made, the Agency's letter to the Colonial Secretary proposing partition was not one of them. Declaring that he did not know whether sending the letter had been tactically correct, he said: "I am not a tactician. I will leave that to the generals." He disclosed that as far back as the closing months of the Churchill regime, a special ministerial committee worked on a partition plan.

He warned the delegates that if they believed that Britain and the United States would fight over the issue of Zionism, they were badly mistaken. Replying to those who have been urging a reorientation of the Zionist movement towards other countries besides England, the aged Zionist leader said: "I have not seen any other government rushing to build up the Jewish state."

Ben Gurion, defending the partition scheme, said that he was convinced that a smaller part of Palestine under sole Jewish control is preferable to a larger part under British or Arab control.

Challenging Dr. Silver, Ben Gurion asked the president of the Zionist Organization of America the following questions: "Are you for or against the partition? Will you fight partition if it is offered to us? Why did you not pass any resolution against partition where it was possible for you to do it?" The last question referred to the recent Atlantic City convention of the Zionist Organization of America.

However, this is not a propitious time to seek a final solution of the problem, the Agency chairman continued. "The lesson of Transjordan, which was made a kingdom by an agreement between Britain and the Arabs, without our being considered at all, and concerning which Bevin was backed by the United Nations, should make us think," he said. "We must find a way by which what happened with Transjordan shall not happen to large parts of Palestine. We must formulate our rights to immigration and settlement in the whole of Palestine. We must be given the sovereign rights to build part of Palestine."



# THE PROPHETS

A New Series of Wood Engraving  
by Isac Friedlander



## 4. AMOS

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said:  
The Lord roareth from Zion,  
And uttereth His voice from Jerusalem;  
And the pastures of the shepherds shall  
mourn,  
And the top of Carmel shall wither.

— *From Amos, Chapter 1*

*The Good Old Chanukah Days  
As They Live in the Heart of One Man*

## CHANUKAH MEMORIES

By HAROLD BERMAN

CHANUKAH! What a charm is spread over this word! What a rich and inexhaustible source of joy and unalloyed happiness lay hidden within that lone word for the Jewish child of the Ghetto, obliged as he was to spend his entire days, and quite often a goodly part of the night, in a close, stuffy and sometimes dark room named a school, with little opportunity to see the great without spread before him in the glory of the bright, streaming sunlight.

One can therefore appreciate the outbursts of joy with which the near approach of Chanukah was greeted by the boys, big and little, of our townlet. For now, we truly felt, we would have the chance to enjoy the golden sunshine for at least part of the day. For eight long days we would have half-holidays at school. We would not have to trudge home in the dark, shambling along the glassy ice-surfaced dark streets, guided only by the feeble light of a flickering lantern held in our hand, the dreary loneliness dispelled only by a medley of home-made ditties which we would sing to bolster up a constantly ebbing courage.

On a certain autumn Sabbath, Yosele heard the chazan of the townlet, a man famed for his musical ability, though he had never learned to read a note, "bless" the coming month of Kislev in which happy month the great festival was to occur. Joy surged in Yosele's breast at the mere mention of the magic word; all the dormant hopes suddenly revived in his bosom. Like a good business man, he sat down at once to calculate the number of days that were to elapse ere the dawn of that happy day when Chanukah would begin. He ran home and up to the garret to inspect the stock of broken pewter dishes that he had been carefully accumulating throughout the long year. They would be melted into *dreidlach*, to be played with for pennies on those festive days.

On the next day, when Yosele came to *cheder*, he discovered the rabbi nursing a bandaged finger while his hand fondled lovingly a round and hollowed length of a stick. It was the "form," or die, of a *driedel*, in which these quaint four-cornered or winged little toys were to be cast. The expression on the rabbi's face spoke eloquently of the satisfaction of achievement. It seemed to say that it

was well worth all the trouble, as well as a battered hand, to succeed in achieving such a masterpiece of die-casting. And what a product it was! It boasted bright Hebrew letters as well as "wings" on all its sides, and had a base that could "stand" the "Eighteen Blessings" for a reasonably long while.

During the three weeks that were to pass before the arrival of Chanukah, the rabbi kept speaking only of *dreidlach*, of broken spoons and fragments of plates, while the customary studies were being more and more relegated to the back-ground.

The usher, or assistant-teacher, was busying himself with fashioning *dreidlach* out of wood, and since he used the broom-handle for this unauthorized purpose, the *rebbeztin's* exploding crescendo was now added to the general pandemonium of the little *cheder*.

The long-awaited day finally arrived. Lessons were over for the time being, though it was yet quite early. All the boys were sitting around the large deal-table listening breathlessly to the rabbi's tale of that wonderful little lamp that burned brightly for eight days; of Judith and Holofernes, and their meal of dry, hard cheese, but never a word did Yosele and his comrades hear of Judah the Maccabean and his brothers who, with a handful of followers, fought bravely against the hosts of the Syrian invaders. And so Yosele remained blissfully ignorant of his people's great heroes.

The rabbi now wrapped one of his hands with a thick coating of rags, and grasped the hollow wooden "form" in his other hand. His assistant held over the fire the old pan filled with molten pewter. The moments were tense and exciting. The first *dreidel* came out absolutely perfect—so bright, so clean-looking and with letters that stood out in brilliant vividness. The next one was fair. But the third, instead of going into the hollowed stick, found its way onto the rabbi's hand. The result can easily be

imagined—behold the rabbi rolling on the floor screaming, and the *rebbeztin* pouring out a torrent of curses and abuse on the heads of all the *dreidlach*, the rabbi and even Chanukah. The rabbi's assistant thought it best to exercise his cat-o'-nine upon the children's backs. The rumpus received a full response from the fowls confined in a fenced-off part of the nearest room, so that the crowing of roosters, the quacking of ducks and the gobble of the turkeys added to the Babel of noises. Yosele, as did also all his friends, now took advantage of this rare opportunity to run home several hours ahead of the scheduled time for departure.

Yosele was greeted by his mother's warm kisses, heartily pressed upon his pale and frightened cheeks. The scene that greeted him here atoned for his unpleasant experiences at *cheder*. Outwardly, there was little to indicate any change in the house. It bore the stamp of every-day plainness. But in a corner of the room, facing the window, there were two tiny candles burning with a dim but even light. Clearly, they added no brilliance to the feeble light of the dim room; nor was anyone allowed to make use of the tiny radiance they shed. His father's gaze was turned rapturously towards those diminutive lights and it was evident that he rejoiced at the unusual sight.

The little candles began flickering and spluttering, their flames rising and falling and making the peculiar sounds one usually associates with the last spasmodic breaths of the dying. Yosele's mother was now getting ready to resume the knitting of the sock which she had previously laid away in order not to gain any forbidden benefit from the Chanukah lights. And now there was heard voices singing and muttering the tunes of several well-known folk melodies. Yosele's father rose hastily and went towards the

door to greet his guests. A group of men entered, middle-aged, elderly and very old men, displaying beards of jet black, golden brown, gray, and snow-white. Their faces were bathed in joy, their eyes aglow with happiness. They had sat down at the big table, their muffled voices now sounding like an echo from distant hills. These men were the leaders of the community, people of standing and influence.

Yosele's mother now took out from various recesses and secret nooks many dainties secreted there for just such occasions, and the guests proceeded to consume them without further ado.

The next few days were days of great suspense and hope for Yosele. He was aware that on the third night of the festival, or the "third candle," wealth in the form of "Chanukah gelt" was to come to him. For this windfall he had patiently waited all through the year, and his exuberant imagination had magnified the amount to really enormous proportions.

At last, even those two days—those two days that seemed to stretch out so interminably that they became a very eternity—passed, and he finally saw his father, on returning from the synagogue that evening, light three candles, in slow and emphatic solemnity. But he was doomed to disillusion in this, his first essay in the accumulation of wealth. His father, on finishing his elaborate ritual, put his hand slowly into his trouser-pocket and extracted therefrom a colorless three-kopek piece. Gone were Yosele's dreams of a new pocket prayer-book, a pair of new suspenders and a rubber ball. He realized that his fortune would have to be sought elsewhere if it was to be made at all that night. He therefore started off to pay "social visits" to all friends and relatives in the townlet, most of whom he had not visited since the last Chanukah, when he engaged in a similar pilgrimage. It must be said that he handled this business in a manner that did not accord with diplomatic procedure. For no sooner did he get a coin than out he rushed from the house and off to his next destination. He succeeded in gathering quite a substantial sum that night, and hid it under one of the rafters of his home. Yet when he awoke early on the following morning and hastened to gloat over his treasure, he found

that it had vanished. Where or how no one seemed to know.

A few years have now passed. Yosele has left his childhood days behind and has now entered upon the years of youth. He is twelve, and the proud owner of a long, lean and pale face to which two side-curls add their doubtful adornment. Yosele is a full-fledged Jew now, studying all day long in the Talmudical school conducted by the famed Rabbi Hirsch, a man with a reputation for saintliness for miles and miles around.

And once again Chanukah, the feast of the cruse of oil and the lump of hard cheese, came along, and it was celebrated in the old tradition-hallowed spirit, except that a game of homemade cards was added in which all indulged after the departure of both the teacher

and the supervisor from the school building. For this act, however, all were certain to pay the piper in due time. For, through the treachery of one of the players, the secret leaked out and everyone's punishment was dire and swift.

A change came with the lapse of a few more years. Yosele graduated from the Talmud school and entered the Beth Hamedrash, where men knew how to drive an elephant through the eye of a needle. Yosele reads the worldly classics in secret and gradually becomes acquainted with the writings of the Hebrew exegetists and critics. A new world is opened to him, and when Chanukah comes he makes the acquaintance of the Maccabean heroes and their deeds, to the detriment of the story of the miraculous cruse of oil and the loaf of hard cheese, and the other pleasant though unreal tales and infatuations.

## WHEN POLITICS ARE FORGOTTEN

**B**BRITISH and Greek naval units took part in an air-sea mercy mission to aid 800 visaless Jewish immigrants shipwrecked on the two-and-a-half-mile-long island of Sirini, 50 miles from Rhodes, in the Dodecanese group. Three large Royal Air Force Lancaster bombers dropped five tons of relief supplies to the castaways.

The four-motored aircraft which were assigned to the rescue mission by the Palestine Government at the request of the Jewish Agency, were loaded to capacity with beds, blankets, clothes and medical supplies. A Jewish Agency transport, also loaded with supplies and carrying a party of Jewish doctors and nurses, took off for Rhodes and continued their journey by sea. The terrain of the island makes it impossible for planes to land.

In addition, a British destroyer, Cheveron, a supply-laden British minesweeper and two Greek destroyers and a landing ship followed. The Hadassah, too, chartered a small vessel and loaded it with more relief supplies for a trip to Sirini.

In London a spokesman for the Jewish Agency revealed that a plan to drop a Jewish parachutist on the island to establish radio contact between the immigrants and the Jewish Agency was abandoned because the island is very rocky and it would be too dangerous for a parachutist to attempt to land.

It was revealed in Jerusalem that the 800 refugees left a Greek port on December 3 in a small, overcrowded vessel, and were caught in a terrific storm in the Aegean Sea the following Saturday. With their ship in immediate danger of sinking, the passengers took to life boats and rafts.

Reports that the Palestine Government intends to send the 800 castaways to Cyprus when they are rescued have not yet been confirmed. Meanwhile, the government press officer, Richard Stubbs, pointed out at a press conference in Tel Aviv that while the government will continue its efforts to halt the "illegal" entrance of refugees to Palestine, and while it has warned prospective immigrants of the dangers of the voyage, particularly in winter, it will, nevertheless, for humanitarian reasons, do its utmost to relieve the plight of the 800 shipwrecked Jews.

—By J. T. A.

*As the Review goes to press it is reported the women and children and the sick among the shipwrecked passengers were admitted to Palestine, while the men were taken to Cyprus. It was also reported that there was a disturbance when the rescued Jews realized where they were being landed.*



CHARITY has been an act of duty incumbent upon all nations since time immemorial. All the nations of the world extolled the virtues of charity. It was, however, the Jewish law that made charity an obligation. The Hebrew term for charity, *tzedakah*, stands for justice, because the Jew saw in charity the principle of justice. In summing up the Talmudic laws on *tzedakah*, Maimonides terms the person who aids the poor by helping them secure an occupation as most philanthropic. This assertion has a deep philosophic meaning, because a philanthropist of the above category is not merely interested in the act of dispensing alms, but with restoring the self-respect of the dependent.

The above is by way of an introduction to an appraisal of the career of Jacob H. Schiff, appropriate now because American Jewry is about to celebrate the centennial of the birth of this distinguished financier.

Jacob Schiff was an extraordinary combination of the idealist and the practical financier. He had vision, understanding and sympathy, and these qualities were reflected not only in the views expressed, but also in the practical and benevolent work he performed. His philanthropy was broad and wisely extended, and his readiness to help every good cause was spontaneous.

A descendant of a prominent German-Jewish family, Schiff received a more or less thorough secular and religious training. When still a lad of eighteen, he showed business aptitude and decided to seek his fortune in another country. In 1865, he left home, ostensibly for England, but he had already determined upon the United States as his future home. After a short stay in England, Schiff arrived in this country.

Schiff's financial career covered a wide range of interests and, like his philanthropic deeds, was creative. As banker and financier, he sought to insure the development of our natural resources and the extension of our commerce. A strong opponent of isolationism, he attempted to bring about closer relationship among nations. With this aim in mind, Schiff financed railroad enterprises here and abroad. He realized that the prosperity

of a country depended on an improved system of transportation.

Like many other Americans, Schiff was attracted by the then new spirit of Japan which, having been forced out of its isolation by the American expedition of 1854, was endeavoring to come in closer contact with Western civilization. He watched carefully the progress of the country and, in 1904, when the Russo-Japanese war broke out, he drew worldwide attention by his substantial loan to Japan. This was a decisive factor in the outcome of the struggle. Schiff's loans to other foreign powers were just as generous, particularly when the progress of the land depended on it.

By nature a peace-loving man, Schiff felt that common understanding and fair play were the foundations of a country's harmonious existence. He foresaw that the rapid growth of the population in this country would bring about sharp social dissatisfaction. He was particularly concerned with labor conditions. He recognized the right of workmen to organize in unions, and took part in many arbitrations between labor organizations and employers. His associations with the Henry Street Settlement House and other similar institutions brought Schiff in close contact with workmen and their families. Schiff always wanted strikes settled on most favorable terms for the strikers. During a garment workers' strike in 1897, he did all he could to bring about a fair settlement. Sympathizing with the tailors, he wrote to Lillian Wald, head of the Henry Street Settlement House: "I am very anxious to give encouragement to the tailors, and if you will undertake to report to me individual cases of suffering in consequence of the strikes, together with recommendations for relief, I shall be glad to act upon such recommendations."

## *The Story of a Notable Figure in American Jewish Life*

# JACOB H. SCHIFF WAS BORN 100 YEARS AGO

By LEO SHPALL

Jacob Schiff's benevolent acts knew no creed, color or class. Institutions of higher learning, hospitals, charitable institutions, welfare agencies benefited by his generosity and his personal interest. His acts were far-reaching. He impressed himself upon the world by his big-heartedness, generally, and by his sympathies for the Jewish people, whose cause he championed by promoting education and by bettering human conditions. Jacob Schiff was great as a Jew; he thought as a Jew, he felt as a Jew, and he lived as a Jew.

1881 marked a turning point in American Jewish history, for in that year immigrants from Russia, and later from other East-European countries, began to arrive in this country. The destitute condition of the arrivals engaged Schiff's mind and energy. He was the first leading Jewish philanthropist in America to take account of the East-European Jew, rightly to understand him and adequately to honor him. He saw in the new arrivals great potentialities which would in time help mould the American Jewish community. Together with Michael Heilprin and the poetess Emma Lazarus, he headed that group of American Jews who prepared the way for the reception of the Russian Jew. He furthermore felt that the big questions connected with the condition of the Jews in Russia and their emigration into the United States required drastic action. To take such steps, he felt, an organization should be formed which would help secure human rights for Jews in Russia and in other lands. Heading this organization, Jacob Schiff carried on the fight. If one wishes to get a picture of the position which he took, and the dignity with which he carried on the fight, it can be found in

the memoirs of Count Witte. "I never before," said he, "met such a Jew as Schiff. Proud, dignified, conscious of his power, he declared solemnly that as long as the Czar's government would continue its anti-Jewish policy, he would exert every effort to make it impossible for Russia to get a coepek in the United States." His activities in this country toward the attainment of that end are well known, and the Russian government saw that he meant what he said.

Jacob Schiff contributed generously and headed a number of enterprises for the settlement of East-European Jews on the land. He became the leading spirit in the formation of the American branch of the Baron de Hirsch Fund, and was instrumental in the establishment of educational and recreational institutions in this country. He believed in a liberal United States immigration policy. On his numerous visits to various parts of the country, he saw how sparsely large areas were settled, and how much manpower was needed for the cultivation of the soil—which he considered the backbone of American economic life. He then was instrumental in founding the Industrial Removal office, which was to relieve the congestion of the Jewish population in the Atlantic states. He even went a step further by securing Galveston as a port of entry. He enlisted the cooperation of Israel Zangwill, who headed the Jewish Territorial Organization. Offices were established in the leading Russian cities and leading European ports to direct the emigration, while a reception and distribution center was established in Galveston to receive and to distribute the arrivals. Were it not for Mr. Schiff's untiring efforts, many an East-European Jew would have found himself unable to enter America, and find a haven of refuge from persecution and oppression.

As a patron of Jewish learning, Schiff felt that a sound Jewish education is the basic factor in the life of the American Jewish community. Jewish educational institutions in this country felt his generous hand. He took a vital interest in the Bureau of Jewish Education, and contributed liberally to the Uptown Talmud Torah and other elementary schools.

In 1886, when Rabbi Sabato Morais decided to establish the Jewish Theological Seminary, Schiff wrote to him that if

the entire sum had not been collected, he would like to contribute, and that at all events he always regarded it as a privilege to aid in the advancement of Hebrew learning and wished to be given the opportunity to take part whenever such projects were proposed. From 1886 to 1891 he contributed regularly to the support of the Seminary. In that year he realized that to maintain its good work the Seminary must be placed upon a sounder financial basis. He then established an endowment fund to which he

was the largest contributor, while a few years later he created a fund for the Teachers Institute, which he regarded "as important as the rabbinical seminary," though he considered "both as of great value and close cooperation between them essential." He also contributed to the Hebrew Union College, Yeshivah Yitzchok Elhanan and other higher institutions of learning. It was through his generosity that the Jewish Division of the Library of Congress, the Jewish Publi-

[Continued on page 23]

## MAJOR G. F. ELIOT'S ATTACK ON THE MEADER REPORT

THE charge that the situation of the displaced Jews in the U. S. zone in Germany, as presented to the Senate War Investigating Committee by its counsel, George Meader, is "distorted into an ugly picture" was made by Maj. George F. Eliot in an article in the New York *Herald-Tribune*.

Emphasizing that he recently visited the U. S. zones in Europe and studied the problems of the displaced Jews, Maj. Eliot says that the Meader report cannot be taken seriously because it contains many false statements. He takes issue particularly with the part of the report which says that the Army authorities suspect that the Joint Distribution Committee is financing the transportation of Jews fleeing into the American zone.

"This can only be characterized as either a deliberate or a grossly negligent distortion of the truth," Maj. Eliot states. "The slightest inquiry would have enabled Mr. Meader to discover that the influx of Jewish refugees has its origin in Poland, that virtually all those reaching the American zone are Polish Jews fleeing for their lives from the rising horror of anti-Semitic outbreaks in their native country, and that the borders of the American zone of Germany are open to them by the settled, humanitarian policy of the United States government and the Army authorities.

"Furthermore, the slightest inquiry would have enabled Mr. Meader to find out that the American Joint Distribution Committee, financed by the contributions of American Jews through the United Jewish Appeal, has been engaged wholly in the humanitarian task of caring for the frightened, suffering Jewish

population of Europe, in Poland and in every other country where there are Jews remaining alive after the Hitlerian holocaust. The Joint Distribution Committee takes care of these people wherever it finds them—at home or on the move, in camps or in cities.

"As for Meader's sneering remark that the Jewish refugees 'all seem to be coming into our zone,' how does it happen that Mr. Meader did not trouble to inform himself that the American zones of Germany and Austria are the only places in Europe where a Jew fleeing from anti-Semitic terror in Poland or elsewhere in eastern Europe can be sure of refuge and shelter?

"To quote Secretary of War Patterson: 'Hundreds of thousands of homeless people have found their way to the United States zones of military occupation in Europe. They have been given a temporary haven in their flight from misery and persecution. Their gratitude has been shown by prayers and tears. Many of them the Army was under no obligation to receive.'

"These are all established facts, quite available to Mr. Meader. They are known to every American reporter in Germany, or who has recently been in Germany. They are facts in which every American should take pride. But in Mr. Meader's report they are distorted into an ugly picture, with a hint of some underhanded conspiracy in the background. There seems to be something wrong with Mr. Meader's ability as an investigator—or perhaps his heart is less sympathetic to the oppressed than it is to an opportunity for partisan criticism."

—By J. T. A.

"... O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry."

—Jer. XXXI. 4

## DANCING IN BIBLICAL TIMES

By ELEANORE FLAIG

**S**HOUTING and triumphal singing were a part of religious worship as set forth in Biblical texts; and though most Hebraic dancing was devotional, it was at the same time identified with joyousness. It revealed something of the festive spirit that animated certain Greek processions, for the commandment read: "You shall rejoice before Jahwe your God."

From earliest times the sacred dance was an institution among the Jews; but whereas with most peoples the priestess, or "temple slave," lent her art to the service of divine ritual, with them it was the priest himself who circled the altar with reverent steps. In the Temple the space reserved for the choir also did duty as a stage whereon, to the music of stringed and wind instruments, the Levites sang and danced during services. Dancing also obtained in other temples of the Hebrew realm, but for how long a period is uncertain. The Maccabees instituted dances in honor of the restoration of the Temple, yet it appears that the custom of ecclesiastical dancing was discontinued there; at least, the Bible and the Talmud ignore such practices. Moreover, the participation of women in the temple choir services is nowhere to be traced.

Influences of the Oriental Astral Dances were obvious in Hebraic ritual, emphasizing as it did the circular formation, or encircling of the holy object. A certain religious procession came to be organized in honor of Jahwe. Reminiscent of David's ecstasy before the Ark, it was a rotary dance before the deity "who is conceived of as being present in the Ark." After thus rotating (*karar* or *sabab*), there were skipping, jumping and whirling movements. The Limping Dance known as *Pesab* was another ritual revolving around the altar, and one in which the dancers moved as though lame—a step referred to in the *Old Testament* as *tzala*. *Pesab* almost certainly has some root-connection with *pazaz* or *pizzaz*, a term that implies excited leaping, for the ritual soon developed into

that. However, the Limping Dance was not exclusively Hebraic; the prophets of Baal also performed it on special occasions, and Yu, ancient China's god of fertility (who had lunar attributes), reputedly hopped in an ecstatic dance while dragging one leg.

The Ecstatic Dance offers striking similarities to outstanding examples of fanaticism, especially to the Dervish practices. In course of its execution the Jewish participants brought themselves to a pitch of hysteria that often proved contagious. This psychic condition was equivalent to a trance state. In the grip of their zeal performers believed themselves possessed by the influence of the deity in whose honor they danced. This resulted in piercing cries and leaping and muscular contractions that gradually developed into rhythmic chant-and-dance, at which point the inspired one might slash his flesh with knife or whip at risk of no physical sensation whatever.

Hagg was Arabic for the "sacred (circular) dance," and the three agricultural festivals of greatest importance among the Jews are cited in the *Old Testament* under the titles of *Hag-ba-Mazzotb*, *Hag-ba-Kazir*, *Hag-ba-Asiph*—proof enough that the sacred dance was the axis of the fête and its attendant ceremonies. The Hebrew word *machol* (dance) designated, not alone movement, but also those musical instruments accompanying the dance. Throughout the Scriptures we find mention of the timbrel—more familiar as tom-tom or hand-drum—which, together with flutes and cymbals, ranked among the most ancient instruments. The harp and lyre made their appearance at a much later date.

No explanation can be offered as to why authorities should disagree regarding the temperamental aspects of Hebraic dancing. Says one: "The Hebrew dance was dignified and grand in idea. With them it was an act of gratitude for victory, or the accompaniment to a hymn of praise. Quick rotation and graceful gesture were not accounted of paramount importance. Their motive was a

solemn one—to express praise and gratitude to God for deliverance from the enemy." Which ill-coincides with the assurance that "in both ancient and mediaeval times the Hebrew dance was one of active gesture, violent leaping and bounding. . . ." It only remains to outline phases of their characteristic dances that the reader may judge for himself.

There seems every reason to believe that the Jewish dances, like those of all demonstrative peoples, ran the emotional gamut. While we almost never find accounts of choreographic patterns or detailed forms, the spirit of their dancing as a whole tended toward celebration. Everywhere the urge for "rejoicing" is manifest; and despite the fact that a deep melancholy pervades Hebraic music, it is equally true that those peoples given to tragic song habitually abandon themselves to the most sanguine dancing, as exemplified by the Russians.

In more intimate forms of dancing, that, for instance, celebrating births, marriages, or other highlights of family life, women improvised choruses and dances to the sound of the *adufe*, a term also applying to the Biscayan tabor. It was at such a feast that Shiloh's daughters were surprised by the children of Benjamin, who "carried away each man a wife unto himself of them that danced." Tribal and domestic festivals were seldom without their dance-sequences. The Dance of Mahaniam, also mentioned in Scripture, was a sword-dance performed by the bride, during which (according to Kirstein) "a weapon is flashed and brandished by the bride, symbolizing her defense against all suitors but her chosen spouse." This was doubtless a descendant of, if not the original, sword-dance of ancient Eastern marriage customs.

David's dance, like that of Salomé, was to prove something of a thunderbolt—an act that sent loud repercussions



down the aisles of history. It is written: "And David danced before the Lord with all his might; and David was girded with a linen ephod.

"So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

"And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart." (II Sam. VI. 14, 15, 16.)

The picture is that of an imposing procession headed by the king, preceding the ark into Jerusalem. Although the entire cortège dances, emphasis is laid upon the king's enthusiasm; for he not only dances in the more dignified sense of the word, but skips, gyrates, jumps and whirls "with al his might." Wherefore Michal sarcastically greeted her husband with "How glorious was the king of Israel today, who uncovereth himself today in the eyes of the handmaids of his servants, as one of the vain fellows uncovereth himself." (II Sam. VI. 20.)

Perhaps none condemned David's behavior more bitterly than Michal—chiefly, it would seem, upon grounds of insufficient clothing. She possibly did not attribute his extravagances to religious impulse; moreover, at this period dancing was reserved almost exclusively for women. Some, pointing to David's emotion, insisted that his dance was reverent; others held it a profanity, drawing their deductions from the corrupt orgies connected with the Golden Calf.

As for Salomé's dance, historians have exhausted every detail thereof, except its description. We may be certain it whispered the old, voluptuous subtleties of the East. Yet in the flow of centuries some fantastic conceptions have attached to it. Dancing women of the Middle Ages performed "Herodias' Daughter's Dance" in acrobatic mood during a banquet. A passage in an ancient translation of the Bible declares Salomé "vaulted"; and in medieval manuscripts and stained glass the "impish tool of doom" indeed walks on her hands before Herod! She is likewise shown indulging in somersaults on the porch of Rouen Cathedral. A 13th cen-

tury writer, in deploring the death of John the Baptist, blames it all on the young princess' "well-skilled tumbling and cheating tricks." Only the Gothic imagination could fail to see the absurdity of Salomé, whose motive was persuasion, adopting the stunts of a trained bear. The writer believes her performance to have been not unlike the Dance of the Bee, still common in modern times in the bazaars—a removal, manipulation and re-draping of veils, wherein might lie the essence of a *Rubáiyát*.

Menester describes the religious and triumphal dances performed to the Hymn of Moses after the crossing of the Red Sea. Following the Egyptian's destruction "... Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." Miriam's Dance was characteristically Arabian, that is, free improvisation; and the song which accompanied it holds its place in the synagogue today. Another notable dance was that led by Judith, followed by a great chorus of women

## A SALUTE

HANUKKAH lights flashing keenly  
Against the eerie back-drop of night;  
Giant flames spearing ever upward  
A glow with the passion of zeal.  
Neo-Maccabees, modern redeemers,  
A dvance—we salute you!

—RABBI HERSCHEL LEVINE

crowned with olive wreaths. Jephthah's daughter, too, was rejoicing when she met her tragic fate, having gone to meet her father "with timbrels and with dances." So the dance-leader, we see, was she who instigated it, usually a person of superior status. Again, "... when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music." (I Sam. XVIII. 6.)

The Bible repeatedly speaks of such instrumental and dancing choruses composed of women who, in spontaneous emotional outbursts, banded together to greet victorious warriors. For it should be understood that in these ancient dem-

onstrations the sexes did not mingle in the dance, with the exception of those types exhibited in the Golden Calf ceremonies, where license was indulged; these carousals, however, were of non-Hebraic origin. In some instances none but virgins danced; at other times strictly male groups performed.

It is generally believed that most Hebraic dances were circular in form, aside from the "moving lines" referred to by various writers. The dedication of the walls of Jerusalem under Ezra and Nemiah was supposedly solemnized by two "moving choruses of praise," while men of unstained character, chosen from among the elders, performed the dance, throwing flaming torches in the air and catching them. The latter tradition was also inseparable from the Feast of Tabernacles "when pious men of affairs danced with torches in their hands, singing songs of joy and praise, and the Levites made music with the lyre, harp, cymbals and trumpet. . . ."

"At the Feast of Sukkoth there were processions and dances, in which palms and flowering branches were carried like the Bacchic *thyrsi* of the Greeks; hence the excusable error made by Plutarch, who compares this festival to the Bacchanalia, and ascribes the worship of Dionysos to the Hebrews." Talmudic writers have detailed the ceremonies attending this season. On the day preceding the Feast of Tabernacles the people proceeded to Shoba's house, carrying willow, myrtle and palm branches to which lemons were attached—this for the procession around the altar. In the house itself stood four giant candelabra upon which were vases prepared for the sacrifice. With the advent of night, four priests mounted ladders and filled the vases with oil; they then lighted wicks made from their own belts, and before long every house in the city was aglow from the fires in the house of Shoba. There followed a panegyric in which the multitudes joined, and priests sang hosannas to the Most High, after which all repaired to the dwelling of the Lord. Here men noted for their piety and works danced with lighted torches in hand, singing hymns and canticles after the Levite fashion, to the accompaniment of the *kinnor*, trumpet, cymbals and other instruments.

# NEWS OF THE MONTH

THE Jewish Agency welcomed the announcement by Secretary of State James F. Byrnes that the United States is ready to send an observer to the conference on Palestine provided that Jews and Arabs participate, "as a practical expression of American interest in the solution of the Palestine problem."

☆

THE Palestine Government revealed that 1,356 Arabs and 97 Jews were arrested this year while attempting to cross the borders of Palestine and that 9,167 visaless Jewish immigrants have been intercepted en route to this country.

☆

THE Palestine Government does not intend to invoke martial law in an attempt to halt terrorist activities, a government spokesman announced at a press conference. It was learned that the government is postponing the imposition of extraordinary measures in order to give Jewish leaders an opportunity to pacify the country. Authoritative Jewish circles told the Jewish Telegraphic Agency that the government statement has caused them to be more optimistic concerning the immediate future. They stated that the strongest possible pressure is being exerted by Jewish national institutions to force the dissident groups to discontinue their activities.

It is known that for some time negotiations have been carried on with the extremist underground groups and the outlook is reported to be hopeful. The Irgun Zvai Leumi and the Stern Group are asking that the British change their policy on Jewish immigration and that British troops and the Palestine police be compelled to cease terrorizing the Jewish population, before the underground groups declare a truce.

☆

ONLY 4,700 displaced persons have emigrated from Germany to the United States since last May, although under present quota regulations more than 25,000 could have been admitted in that period. The figures were contained in an announcement by Military Govern-

ment headquarters at Frankfurt that about 900 DP's left Bremen this week for the U. S. aboard the "Marine Flasher," reducing the number still awaiting passage at Bremen to about 1,200.

Officials attribute the delay to the fact that only a few ships have been assigned to the Bremen-New York emigration run. They disclosed that they have appealed to both the War and State Departments for additional shipping.

Ira Hirschmann, special representative of UNRRA Director-General Fiorello LaGuardia, arrived in Munich to make a study of the problems of displaced Jews in this area. He will report directly to LaGuardia.

☆

A LARGE quantity of gold jewelry was discovered in Warsaw when workmen constructing a road through the ruins of the Warsaw ghetto unearthed several skeletons under which the jewelry was found. The gold has been turned over to the government.

☆

FOREIGN Minister Ernest Bevin had an hour-long conference with President Truman at the White House, at which all subjects under consideration by the two countries were discussed.

After Mr. Bevin left the White House, a British spokesman said that he and the President had "found themselves in general agreement." Asked whether the Middle East had entered into the conversation, the spokesman said that the Foreign Secretary and Mr. Truman had discussed everything, including the Palestine question and Jewish representatives at the London Conference. Present at the conference were Dean Acheson, Under-Secretary of State, and British Ambassador Lord Inverchapel.

☆

AN executive order creating a fifteen-member Civil Rights Committee to combat hatred and intolerance in the United States was issued by President Truman. The new body was directed to study and recommend new civil rights legislation and other measures "to protect all parts of the population" in the United States.

The committee will be headed by C. E. Wilson, president of the General Electric Company. It includes among its members Rabbi Roland G. Gittelsohn of New York City, who is spiritual leader of the Central Synagogue at Rockville, Long Island, and recipient of the Navy Commendation Medal for his services as the Jewish chaplain of the Fifth Marine Division at Iwo Jima; Franklin D. Roosevelt, Jr., chairman of the housing committee of the American Veterans Committee; Morris Ernst, New York lawyer and author; and Boris Shishkin, economist for the American Federation of Labor and a former member of the FEPC.

☆

DIRECT air service between Washington and New York and Palestine will be inaugurated by Trans World Airline in January, the line announced.

The new service will be an extension of the present line operating to the Middle East via Europe. The run from Washington to Lydda will take 32 hours 35 minutes according to proposed schedules now under study, TWA said.

☆

ELECTION of Israel Friedlander, an outstanding figure in Jewish communal life, as the first president of the Combined Jewish Appeal of Greater Boston, was announced following a meeting of the new board of trustees.

The Combined Jewish Appeal recently attained nation-wide acclaim for the overwhelming success of its 1946 fund-raising effort. The quota of \$5,425,000 was over-subscribed by more than \$1,300,000.

☆

RABBI Maurice N. Eisendrath, executive director of the Union of American Hebrew Congregations, has been named president of the UAHC to succeed the late Adolph Rosenberg, who died in Cincinnati last Friday. Dr. Eisendrath has been director of the UAHC for the past three years.

The board of directors at the same time filled the post of chairman of the board by electing Jacob Aronson, of Scarsdale, New York. Mr. Aronson is a vice-president of the New York Central Railroad.

The board announced that Alex Frieder, of Cincinnati, has donated funds to award annual prizes of \$1,500 for

either the best Jewish play, book or poem dealing with a Jewish subject.

☆

FOUR Jewish displaced persons have been sentenced to eight years in prison and one to five years by a United States military court in Linz, as an aftermath of a riot on November 14, in which several United States soldiers were injured.

The riot took place when military police were called in after the director of a DP camp was unable to stop a group of Jewish displaced persons from tearing apart one of the barracks for use as firewood. The DP's are alleged to have attacked the soldiers with stones and clubs, and two soldiers were reported to have been seriously injured.

It was also learned that Soviet authorities have released Oskar Wilhelm, Jewish property administrator, for his failure to carry out an order to disband his organization.

☆

GERMANS living in Palestine for many generations are reported to be considering the sale of their extensive holdings in Sarona and other German-populated settlements in the belief that there is no longer any future for them in the country. Most of them are planning to seek settlement in Transjordan.

The British Government is supporting the negotiations, which leaders of the German settlers in Palestine are conducting with the Transjordan Government, for mass migration to Transjordan, the Hebrew newspaper *Haaretz* reports. It estimates that German holdings in urban and rural real estate are now worth about \$200,000,000.

☆

DIVISION of Jerusalem into three separate zones is suggested in a report prepared by Chief Justice Sir William Fitzgerald, who was named last year to draft a recommendation for solution of the impasse resulting from Arab refusal to rotate the Jerusalem mayoralty with Jews.

Under the Fitzgerald plan there will be a Jewish zone, an Arab zone and the Old City, which will be under the administration of representatives of all three faiths, headed by a government official. The Jewish and Arab zones will be administered by elected assemblies, from which a joint municipal authority will be selected to deal with matters affect-

ing the city as a whole. The mayoralty will be rotated between Jews and Arabs.

☆

THE first 300 visaless immigrants to be permitted to return to Palestine from Cyprus arrived in Haifa. All were immediately released. The group included 213 adults, 59 children and 28 infants.

☆

THE Jewish population of the Bolivian capital, La Paz, is alarmed at the appearance throughout the city of posters warning them to leave the country within two months or be killed, according to reports reaching here.

Meanwhile, the arrival here of Victor Paz Estensoro, head of the Bolivian fascist movement, was used by the Alianza Libertadora Nacionalista, local fascist group, to hold an anti-Semitic demonstration. Speakers attacked the Jews while other members of the party raised anti-Jewish posters and others chalked slanderous slogans on the walls of nearby buildings.

☆

THREE Jewish physicians were this week dismissed from the staffs of municipal hospitals in Buenos Aires. No reason was given for their discharge. Among the professors recently dismissed from Argentine universities in a purge of anti-Peronists were Dr. Jacobo Wainer, a professor of Economics and formerly chief government accountant, and Dr. Sanson

Raskovsky, professor of Logic. Both men are active in Jewish communal life.—Dr. Wainer has been a member of the executive board of the DAIA, central representative body of Argentine Jewry, for the past 20 years, while Dr. Raskovsky is a founder and one-time president of the Sociedad Hebraica Argentina.

Contrasting with this news was a report of accelerated cultural growth of the Jewish community of Argentina during the past five years, made in New York by Moshe Schenderei, president of the Chevreh Kadishe, the leading Jewish communal group in Argentina, at a press conference arranged by the American Jewish Committee.

Schenderei, who came to this country to promote better cultural contacts between the 600,000 Jews of Latin America and American Jewry, cited the existence of several Yiddish language dailies and many periodicals as evidence that the Jews in Argentina are vitally interested in Jewish culture. Pointing out that his organization, which has a membership of 35,000, has already made arrangements for a regular annual visit of a leading American Jewish cultural figure to lecture to Argentine Jewish groups, Schenderei called for a regular exchange of informed Jewish lecturers.

Speaking of anti-Semitism in his country, he said that while he had no wish to deny its existence, he believed that the Argentine people were democratic. He

## JEW IN YUGOSLAVIA

THE Yugoslav Government has agreed to the establishment of an autonomous relief organization for the distribution of Jewish relief supplies in the country, Frederic White, representative of the Joint Distribution Committee, reported in Paris upon his return from a tour of Yugoslavia.

White, who met a number of high government leaders, including the vice-president of Yugoslavia and the president of the Croatian Republic, declared that the government is friendly toward the Jews and that it transports free of charge J.D.C. relief supplies to various parts of the country. He said that there is little anti-Semitism in the country and that restitution of Jewish property is progress-

ing satisfactorily and the Jews are looking forward to rebuilding their economic, communal and cultural lives.

He asserted that while there is a widespread interest in Zionism, very few of the Yugoslav Jews desire to emigrate to Palestine. He found that the 12,000 survivors of a pre-war population of 80,000 need food and clothing, but that their morale is high. He disclosed that there are now two Jewish children's homes, two students' homes and seven communal kitchens in operation, but added that there was need for a vocational training program. The J.D.C. will commence a works-training program in Yugoslavia in January, White announced.



asserted that the Jews of Argentine had never participated in public life to any great extent, therefore they were not alarmed by the recent dismissals of Jewish public officials, teachers and doctors.

☆

THE B'nai B'rith vocational service bureau has started a census of Jewish college students. The census seeks information on Jewish students in about 1,500 institutions of higher education in the United States.

A similar study was completed by the B'nai B'rith ten years ago. It showed that Jewish students represented 9.1 percent of American college students. While there was one college student to every 110 persons in the American population, American Jewry had one college student to every 42. Eight percent of the schools enrolled 90 percent of the Jewish students. Jews represented 26 percent of the students in dentistry, 25 percent in law, 22 percent in pharmacy, 17 percent in commerce, 16 percent in medicine, 14 percent in social work, 11 percent in veterinary medicine, 7 percent in engineering, 3 percent in education, 2.5 percent in agriculture, 1.6 percent in military science.

☆

THE Arab League will urge Palestine Arabs to participate in the London Conference when it resumes next month, provided that there will be no joint meeting with the Jews, and that partition and American intervention shall not be the "basis of the conversations."

While not disapproving of the insistence by the Palestine Higher Arab Committee that it be allowed to select its own representatives, the League is expected to suggest that the Palestine Arabs do not demand that the ex-Mufti be included.

☆

THE Palestine Government is planning to establish an Arab university here, it was announced by the head of the Education Department. Financial details and a schedule of courses have already been mapped out.

☆

THE Jewish Agency is claiming German property in Palestine valued at approximately \$200,000,000 as reparations for Jewish losses at the hands of the Nazis, according to reports from Jerusalem.

Arab newspapers declare that Arab leaders have been urged to intervene with

the government to prevent the realization of such a claim. One newspaper states: "This transfer, if effected, means the acceleration of Jewish land acquisition by one and a half years."

The German property consists of approximately 19,000 acres, half of which is planted in citrus crops. The land was purchased from Arabs at various times since the beginning of the century.

☆

A STATEMENT by Prof. Johan Smertenko, vice-president of the American League for a Free Palestine, defending terrorism in Palestine and stating that terrorist attacks against targets in Britain and elsewhere "will take place whenever a vulnerable target is found," was attacked by the Board of Deputies of British Jews as "mischievous, irresponsible" and "beneath contempt."

Pointing out that the American League for a Free Palestine had no connection with any body in England, the Board said that the Smertenko statement was "an abuse of hospitality by a visitor to these shores." Meanwhile, the Foreign Office denied knowledge of a statement attributed to Foreign Minister Bevin by Smertenko to the effect that British troops must remain in Palestine because of the "threat from Soviet Russia."

☆

A MILITARY tribunal in Lodz has sentenced two Poles to death for killing three Jews in Piotrkow-Trybunalski. The names of the murdered Jews were given as Lejzor Malc, Sara Uszerowicz and Rachael Rolnik. A number of other Poles involved in the murders were sentenced to from four to ten years imprisonment.

Two Jews removed from trains between Biala-Podlaska and Miedzyrzec were freed by their kidnappers after being confined in the woods for ten days. They reported that they were released when they produced "aryan" identity documents. At present, there are no Jews left in Biala-Podlaska nor Miedzyrzec. The last groups of Jews from these cities have been transferred to Silesia.

A delegation of the Jewish Central Committee in Warsaw called upon the executive committee of the Polish Socialist Party and complained against an anti-Zionist article which appeared in the *Kurier Popularny*, organ of the party in Lodz, under the signature of M. Wachowicz, a Socialist leader who, until re-

cently, was Vice-Minister for Security. The delegation was assured that the Socialist Party is deeply interested in the fate of the Jews in Poland and that no articles will henceforth appear in any party organs which can be interpreted as anti-Jewish.

•

THE Catholic clergy in Poland has been backing fascist bands which engage in anti-Semitic activities and has done nothing to check the anti-Semitism which is widespread throughout the country, Rabbi David Kahane, president of the Jewish Consistory of Poland and Chief Rabbi of the Polish Army, has charged in Paris.

Dr. Kahane revealed that security authorities recently seized an anti-Semitic exhibit in a church in Leczyca and arrested the organizers. The exhibit consisted of a painting of bearded Jews draining blood from the body of a Christian boy and a glass casket containing the skeleton of a child allegedly killed on Passover for ritual purposes. The casket, the rabbi said, had been shown

## FLOGGING FOR JEWISH TERRORIST

**B**ENJAMIN YOSSEE KIMCHIN, 16-year-old Jewish youth, was convicted of attempted robbery of a bank in Jaffa, September 13, and illegally bearing arms, and sentenced to 18- and 12-year concurrent prison terms. In addition, the military court ordered that he receive eighteen strokes of the lash. When the verdict was read, he shouted: "Do you expect to be in Palestine eighteen years?"

Kimchin, who appeared in court in a military shirt and shorts, refused to enter a plea. A second Jewish youth, 17 years old, is being held for trial on a similar charge.

all over Europe as part of an anti-Semitic exhibition arranged by the Nazis.

Rabbi Kahane, one of the few survivors of the Jewish community in Lwow, remained in the ghetto there during the German occupation despite an offer by Archbishop Czeptieky to shelter him. He was eventually taken to a death camp, from which he escaped and sought refuge with the Archbishop, in whose home he lived for nine months until the Russians liberated the city.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Annual Youth Service This Friday Night

THIS Friday night, December 27th, at our lecture services which begin at 8:30 o'clock, we shall have our annual special services devoted to the problems of the Jewish Youth. Rabbi Levinthal has invited representatives of various Youth Groups to take part in a symposium on the general theme "Whither Our Jewish Youth?"

Mr. Bertram Rosenberg, President of the Youth Division of the Brooklyn Jewish Community Council, Miss Betty Shoffman, National Chairman of Education Committee of Junior Hadassah, and Mr. Cassell Abelson, a senior student in the Rabbinical Department of the Jewish Theological Seminary of America, will be the speakers. Rabbi Levinthal will present the speakers and deliver the introductory remarks.

We hope that the young people of our Center will attend. We are particularly anxious to have our sons and daughters attending the colleges, who will be home this week for their vacation, to attend these services.

Cantor Sauler will lead the congregational singing and render a vocal selection.

## Advance Notice

NEXT Friday evening, January 3rd, we shall have as our guest preacher, Rabbi Jerome Unger, the Executive Director of the Committee on Unity of the Zionist Organization of America, who will preach on the subject "Seeing Jewish Life Whole."

## 120 Men and Women Enrolled in Adult Institute of Jewish Studies

120 men and women have enrolled this year in the various courses of our Institute of Jewish Studies for Adults. Many have enrolled for three or four courses and all of them are showing a great interest in the progress of their studies.

The full record of attendance in the various classes are as follows:

HEBREW A—Mrs. Paula Weinreb	28
HEBREW B—Mrs. Jean-Serbin Beder	11
HEBREW C—Mr. Samuel Edelheit	15
ADVANCED HEBREW—Miss Lillie Rube	16
TALMUD A—Dr. Michael Higger	18
TALMUD B—Dr. Michael Higger	6
JEWISH HISTORY—Mr. Leo Shpall	20
RELIGION (Study of the Prayer Book)—Mr. Leo Shpall	30
DAY COURSES (Bible and Religion)—Dr. Alexander Burnstein	26

## New High Reached in Registration Of Center Schools

THE schools of our Brooklyn Jewish Center have reached the highest enrollment of pupils in the history of our institution. The members will be very happy to note registration that we have in the various schools this term:

Afternoon Hebrew School—315, including Post Graduate Hebrew Class
Sunday School, including Consecration Class and Post Bar Mitzvah class—275
Center Academy—194

Unfortunately, a number of further applicants had to be denied admission this term because of crowded space. Our schools are utilizing every available space in the Center building as well as the two additional buildings on Lincoln Place which are used as annexes.

## Five Lectures on the "Story of the Zionist Movement"

THE Eastern Parkway Zionist District No. 14 has arranged a course of five lectures dealing with the history and development of the Zionist movement. These lectures will be given at the Center on five successive Wednesday evenings by Prof. Abraham S. Halkin, instructor of Semitics at Columbia University and Associate Professor of history at the Seminary College of Jewish Studies. The first lecture will be delivered on January 8th and will be continued up to and including Wednesday evening, February 5, 1947. Center members and their friends are cordially invited to attend. There is no charge for admission to the entire course.

## Center Clubs

### INTER-CLUB ACTIVITIES

The Social arranged by the Shomrim and Vivallets was a success. The program consisted of dancing and games. The two clubs are planning another social in the near future.

### SHOMRIM

The members of the Shomrim are busy collecting money for the Jewish National Fund. Each member undertook to plant at least one tree. Discussions on Palestine Today, the significance of Chanukah, highlighted the last month's program.

### TZOFORM

The Tzofim club was particularly interested in the features which appeared in the current issue of the *Young Judean Magazine*. Of particular interest which aroused a lively discussion were the recent developments in Palestine and in other lands. The athletic activities well rounded up the program of the club.

### MACCABEES

The Maccabees played basketball; the opponents were an "All Star Team." The important feature of that game was that all the members of the club took part in the game. Like the Tzofim, the Maccabees used the *Young Judean Magazine* as the basic material for their club discussion. A topic worth noting was Anti-Semitism in High Schools.

### VIVALETS AND CANDLELITES

Both girls' clubs had their gym night full of activities. They played basketball, other various games and had swimming. In their respective clubs, the girls were busy with Arts and Crafts, songs, dancing and hearing stories of Jewish life in Palestine.

### RACHEL JUDEANS

The Rachel Judean Girls' Club, which meets on Sunday afternoons, has elected the following officers: President—Jeannette Flamm; Vice President—Rita Aronoff. The club is participating in the Young Judea Jewish National Fund Contest.

### Employees' New Year's Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts for the purchase of prayer books and talcism from Mr. and Mrs. Jack Bloom, in honor of the Bar Mitzvah of their son, Theodore, and Mr. and Mrs. Aaron Finkelstein, in honor of the marriage of their daughter, Rebecca.

### Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Dr. and Mrs. Abraham Drucker of 415 East 94th Street, on the announcement of the birth of a son, David, on December 11th.

Mr. and Mrs. Israel Kramer of 2215 Newkirk Avenue, who announce the engagement of their son, Nathaniel B., to Miss Marilyn Herman.

Mr. and Mrs. Lawrence Schiff of 135 Eastern Parkway, who announce the marriage of their son, Mortimer S., to Miss Vera B. Mirsky at the Center on December 24th.

Miss Beatrice Spiro of 1301 Lincoln Place, who announces her marriage to Mr. Harry Solata on December 25th.

### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Irving Spatz of 263 Montgomery Street on the Bar Mitzvah of their son, Alan, which will be celebrated at the Center this Saturday morning, December 28th. Congratulations are also extended to the grandfather, Mr. Jacob Harmatz.

### Sabbath Services

FRIDAY evening services at 4:15.

Kindling of candles at 4:15 P.M.

Sabbath services, Parsha "Vayigash"—will commence 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 4:15 P.M.

Rabbi Abelson will continue his lectures in Yiddish at 3:15 P.M.

### Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 4:15 P.M.

## ANNUAL MEETING—JANUARY 30th

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 30th, 1947, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAURICE BERNHARDT, *Secretary*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

### Officers

For President	Emanuel Greenberg	2nd Vice-President	Hyman Aaron
1st Vice-President	Dr. Moses Spatt	Treasurer	David Goodstein
	Secretary	Frank Schaeffer	

### Members of the Board of Trustees (For a term of three years, 1947, 1948, 1949)

Maurice Bernhardt	David Goodstein	Kalman I. Ostow
Harry Blickstein	Samuel Lemberg	Frank Schaeffer

### Members of the Governing Board

Aaron, Bernard J.	Gottlieb, Aaron	Levy, Mrs. Harry	Schwartz, Harry
Abelov, Saul S.	Gottlieb, Irv. J.	Lowenfeld, Isador	Schwartz, Nathan T.
Albert, Louis	Greenblatt, Samuel	Lowenfeld, Mrs. I.	Shorin, Abraham
	Greene, Harry	Lurie, Leib	Siegel, Wm. I.
Benjamin, A. David	Gribetz, Louis J.		Siegmester, Isaac
Bernhardt, Mrs. M.	Gross, Henry H.	Markoff, Dr. S. T.	Silberberg, I.
Bernstein, Alex		Markowe, Benj.	Simon, Louis
Blacher, Chas.	Halperin, Israel	Martz, Benj.	Spiegel, David
Brenner, Mrs. Ph.	Halperin, Louis	Melker, Abr. R.	Stark, Abe
	Halpern, David	Miller, Dr. Solomon J.	Stark, Joseph
Cohen, Emanuel	Heimowitz, Joseph	Mitrani, Solomon	Stark, Samuel
Cohen, Dr. Irv. L.	Horowitz, Irv. S.		Sterman, Jack
Cooper, Harry	Horowitz, Mrs. Jos.	Neinken, Morris	Straussberg, Samuel
Daum, Louis	Inselbuch, Samson	Palevsky, Philip	Teperson, Dr. H. I.
Dilbert, Chas.	Isacowitz, Bernard	Parnes, Louis	Turner, Herbert
Doner, Jacob S.		Pollack, Aaron	
	Jaffe, Benj.	Preston, Harry	Weinstein, A. A.
Fine, Chas.	Joley, Albert		Weinstein, Michael
Fine, Jesse J.		Rachmil, Hyman	Weinstock, Louis
Finkelstein, Dr. R.	Kamenetzky, Saml.	Rivkin, Louis	Wender, M. D.
Frieman, Reuben	Kaminsky, David B.	Rosen, Meyer	Wiener, Mrs. I.
	Kaplan, Abraham	Rosenson, Ira L.	Witty, Mrs. Al.
Ginsburg, Abraham	Kaufmann, Leo		
Gluckstein, Ira I.	Klinghoffer, Morton	Safer, Chas.	Zeitzi, Harry
Goell, Milton J.		Salwen, Nathan	Zimmerman, Mort.
Goldberg, Max	Levenson, Dr. S. M.	Schneider, S. A.	Zirn, Abr. H.
Goldberg, Saml. H.	Leventhal, Julius	Schrier, Isaac	Zucker, Harry
Goldstein, Joseph	Levine, Max H.	Schwartz, Arnold M.	Zwerdling, Tobias
Goldstein, Nathaniel	Levine, Morris B.		

### Nominating Committee

Nathan D. Shapiro, *Chairman*

Chas. Blacher	Max Goldberg	Max N. Koven
Louis Daum	Jacob L. Holtzmann	Louis Rivkin
Chas. Dilbert		Abe Stark



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABEL, Miss MARY  
Res. 1792 St. Johns Pl.

ABES, Miss MADELINE S.  
Res. 597 Ocean Pkwy.

*Proposed by* Herbert Davison,  
Bernard Braverman

ABRAMSON, ROBERT L.  
Res. 1618 Carroll St.  
Bus. Women's Wear, Newark, N. J.  
Single

*Proposed by* Rubin Gralla,  
David Samuelson

BERKOWITZ, Miss RUTH  
Res. 681 Crown St.

*Proposed by* Gerald Jacobs,  
Louis Daum

BESSEN, Miss DORIS  
Res. 901 Hopkinson Ave.

*Proposed by* Mary Axtmayer,  
Bernard Goldstein

BODONOFF, Miss GLADYS  
Res. 455 Schenectady Ave.

*Proposed by* Gerald Jacobs,  
Harold Jacobs

CAHN, Miss HARRIET  
Res. 560 Ralph Ave.

*Proposed by* Frieda Rappaport,  
Jack Silver

COE, JULES  
Res. 94 Tompkins Ave

Bus. Teacher, Eastern Dist. H. S.  
Single

COHEN, FRANK A.  
Res. 201 Crown St.

Bus. Brassieres, 395—4th Ave.  
Married

*Proposed by* Benjamin Katz,  
Simon Katz

DANIELS, Miss FLORENCE  
Res. 135 Ocean Ave.

*Proposed by* Lillian Cohen,  
Ida Engel

DUBENSKY, ABRAHAM  
Res. 1787 East 29th St.

Bus. Attorney, 33 W. 42nd St.  
Single

*Proposed by* Max H. Levine,  
Stanley H. Rottenberg

DUBENSKY, SEYMOUR  
Res. 591 Ocean Ave.

Bus. Attorney, 33 W. 42nd St.  
Married

*Proposed by* Max H. Levine,  
Stanley H. Rottenberg

ERLICHMAN, Miss BERTHA  
Res. 1063 Eastern Pkwy.

FELBERBAUM, MAX  
Res. 650 Crown St.

Bus. Accountant, 1450 Bway.  
Single

*Proposed by* Irving Forsten,  
Irwin Schecker

FISHMAN, STANLEY  
Res. 539 Crown St.

Bus. C.P.A., 570—7th Ave.  
Single

*Proposed by* Daniel Fishman,  
Aaron Elkind

FUCHSBERG, JACOB D.  
Res. 278 New York Ave.

Bus. Attorney, 320 Bway.  
Married

GLASS, HARRY  
Res. 426 Sterling St.

Bus. Rags, 451 W. Bway.  
Married

*Proposed by* Harry Klaristenfeld,  
Benjamin Katz

GLASSMAN, Miss AUDREY  
Res. 1740 President St.

*Proposed by* Harry Shor,  
Charlotte Cohen

GLOZER, SOLOMON  
Res. 751 Troy Ave.

Bus. Hardware, 546 Howard Ave.  
Married

*Proposed by* Aaron Pollack,  
Louis Glazer

GOLDBERG, GEORGE  
Res. 1054 Eastern Pkwy.

Bus. Accountant, 521—5th Ave.  
Single

*Proposed by* Melvin F. Schwartz,  
Seymour Jacobson

GOLDBLUM, Miss ANNE  
Res. 1373 St. Johns Pl.

*Proposed by* Louis Simon

GOLDIN, ABRAHAM  
Res. 455 Schenectady Ave.

Bus. Attorney, 66 Court St.  
Single

*Proposed by* Joseph Goldstein

GOLUB, Miss SELMA  
Res. 1325 Eastern Pkwy.

*Proposed by* Gerald Jacobs,  
Anne Harr

GORDON, Miss JOYCE M.  
Res. 85 E. 43rd St.

GORMAN, Miss MARION  
Res. 297 Lenox Rd.

GOROBETZ, SEYMOUR  
Res. 659 Rockaway Pkwy.  
Bus. Shirts, 1115 Bway.  
Single

GRANT, JACK  
Res. 706 Troy Ave.  
Bus. Leather, 4 Washington Pl.  
Single

*Proposed by* Melvin T. Schwartz,  
Seymour Jacobson

GREENBLATT, VICTOR  
Res. 19 Fiske Pl.  
Bus. Jewelry, 22 Eldridge St.  
Married

*Proposed by* David S. Fields,  
Hyman J. Finkelstein

GREENFIELD, Miss KATHLEEN  
Res. 159 Eastern Pkwy.

*Proposed by* Myron Sanft,  
Jules W. Gold

HELLER, Miss LAURA  
Res. 1637 Park Pl.  
*Proposed by* Frieda Rappaport,  
Jack Silver

HOLLANDER, Miss MIRIAM  
Res. 848 Eastern Pkwy.

*Proposed by* Mrs. H. Weingold,  
Solomon Sorscher

KAPLER, Miss THELMA  
Res. 2058 Union St.  
*Proposed by* Loretta Gusick

KASSEL, JOSEPH  
Res. 71 Brooklyn Ave.  
Bus. Automotive, 238 Rogers Ave.  
Single

*Proposed by* Saul Wolfson,  
Harold Blackman

KIPNESS, Miss RHODA LEE  
Res. 220 Kingston Ave.  
*Proposed by* Lee Schneiderman,  
Gerald Jacobs

KLEIN, ARTHUR  
Res. 942 Eastern Pkwy.  
Bus. War Assets Adm., 111—8th  
Ave.

Single  
*Proposed by* Morris D. Wender,  
Herbert Turner

KLEIN, WILLIAM  
Res. 48 Monument Walk  
Bus. Wine, 4500—2nd Ave.  
Married

*Proposed by* Morris D. Wender,  
Herbert Turner

- KOSKI, JOSEPH  
Res. 138 Sullivan Pl.  
Bus. Loans, 984 Fulton St.  
Single
- LAMPERT, MRS. FRANCES  
Res. 373 Ocean Ave.
- LEHMAN, Miss SHIRLEY E.  
Res. 111 E. 21st St.  
*Proposed by* Louis Radwell,  
Sam Rettinger
- LEVY, ALEXANDER  
Res. 36 E. 55th St.  
Bus. Steel, 36-33—21st St., L. I. C.  
Married  
*Proposed by* Judge Emanuel Greenberg
- MEYERS, Miss JOYCE  
Res. 156 E. 96th St.  
*Proposed by* Louis Radwell,  
Sam Rettinger
- MOGERMAN, Miss ROSLYN  
Res. 303 Rockaway Pkwy.  
*Proposed by* Harry Shor,  
Charlotte Cohen
- PHILLIPS, SHERMAN I.  
Res. 388 Midwood St.  
Bus. Textiles, 152 W. 36th St.  
Single  
*Proposed by* Bernard J. Aaron,  
Maurice Bernhardt
- RADER, IRVING  
Res. 118 Avenue P  
Bus. Attorney, 16 Court St.  
Single  
*Proposed by* Max H. Levine,  
Stanley H. Rottenberg
- RAPPAPORT, Miss PAULINE  
Res. 25 Amboy St.  
*Proposed by* Irving I. Becker,  
Sol Katz
- RASHKIN, BENJAMIN  
Res. 355 Lefferts Ave.  
Bus. C.P.A., 28 Warren St.  
Married  
*Proposed by* Judge Emanuel Greenberg
- ROSE, NORMAN I.  
Res. 290 Empire Blvd.  
Bus. Accountant  
Married  
*Proposed by* Arnold W. Lederer,  
Joseph Goldberg
- ROSENFELD, Miss FLORENCE  
Res. 115 Lenox Rd.  
*Proposed by* Sheila Friedman,  
Joseph Kahn
- ROSLOFSKY, Miss MILDRED  
Res. 1184 Piedmont St.
- RUBEL, Miss SYDELLE  
Res. 1614 Bedford Ave.
- RUCHMAN, SAMUEL  
Res. 961 Eastern Pkwy.  
Bus. Dress Mfg., 40 W. 33rd St.  
Single  
*Proposed by* Harriet Schorr,  
Doris Shapiro
- RUDENSKY, MAX  
Res. 1274 Carroll St.  
Bus. J.N.F., 41 E. 42nd St.  
Married  
*Proposed by* Louis Daum,  
Dr. I. H. Levinthal
- SCHANKER, I.  
Res. 1370 Eastern Pkwy.  
Bus. Ribbons, 670 Bway.  
Married  
*Proposed by* Morton Klinghoffer
- SCHLOSBERG, EMANUEL  
Res. 365 New York Ave.  
Bus. Textile, 1071—6th Ave.  
Married  
*Proposed by* Jacob Black,  
Joseph Meisel
- SCHWARTZ, RUBIN  
Res. 584 E. 91st St.  
Married  
*Proposed by* Irving Goldstein,  
Robert Krauss
- SCHWIMMER, SIDNEY  
Res. 233 So. 2nd St.  
Bus. Income Tax Bureau  
Single
- SEGAL, MEYER  
Res. 563 Midwood St.  
Bus. Lamp Mfg., 119 McKibben St.  
Married
- SELIKSON, Miss RUTH L.  
Res. 1063 Eastern Pkwy.  
*Proposed by* Myron Sanft,  
Irwin Schecker
- SIEGEL, MITCHELL  
Res. 2601 Glenwood Rd.  
Bus. Lawyer, 121 E. 40th St.  
*Proposed by* I. B. Rosenfeld,  
Albert Glickman
- SIGAL, SOL  
Res. 921 Oriental Blvd.  
Bus. Ventilators, 1675—63rd St.  
Married  
*Proposed by* Joseph Greenberg,  
Murry Husid
- SILVER, Miss RAE  
Res. 155 West End Ave.
- SILVERMAN, JEROME  
Res. 2212 Ditmas Ave.  
Bus. Greeting Cards, 787—11th Ave.  
Single  
*Proposed by* Melvin T. Schwartz,  
Seymour Jacobson
- SILVERMAN, Miss SYLVIA  
Res. 285 Rockaway Pkwy.
- STERLING, LESLIE S.  
Res. 769 St. Mark's Ave.  
Single  
*Proposed by* Horace Sterling
- STERLING, MORTON  
Res. 769 St. Mark's Ave.  
Single  
*Proposed by* Horace Sterling
- WACHTMAN, SIEGMUND S.  
Res. 1671 Carroll St.  
Bus. Textiles, 498—7th Ave.  
Married  
*Proposed by* Leo Kaufman,  
Abe Mann
- WINIKER, Miss ANNE  
Res. 1073 Eastern Pkwy.  
*Proposed by* Max D. Zankel,  
Louis Frank
- WOLF, LESTER  
Res. 97 Chester St.  
Single  
*Proposed by* Dr. Harry H. Friedman
- WOLLMAN, Miss THELMA  
Res. 173 Pulaski St.  
*Proposed by* Herbert S. Levine,  
Ira Rudin

The following has applied for re-statement:

SHAPIRO, IRVING  
Res. 604 Eastern Pkwy.  
Bus. Real Estate, Same  
Married

The following applications were received too late for insertion in the regular columns

AGIN, DR. HENRY V.  
Res. 1156 Union St.  
Bus. Physician, Same  
Married  
*Proposed by* Dr. R. Finkelstein,  
Dr. David Levine

BALMUTH, DAVID A.  
Res. 590 Montgomery St.  
Married

BOBROWITZ, AARON  
Res. 598 Pennsylvania Ave.  
Bus. Pharmacist, 200 Osborn E.  
Married  
*Proposed by* Muriel E. Frank,  
Harriet Sherman

[Continued on page 22]

# KOL NIDRE APPEAL 1946-5707

## LIST OF DONATIONS

- Ellis, Jacob G.
- Preston, Harry
- Hoffman, I.
- Brukenfeld, Morris  
Children of Mr. and Mrs.  
Hyman Fein (in memory  
of their parents)
- Glaubman, Joseph (in  
memory of beloved parents,  
Risa & David Glaubman)
- Zirn, Samuel (in memory of  
beloved parents)
- Aaron, Hyman  
Bernard, Mrs. L. W.  
Brenner, Phillip  
Cohen, Emanuel (in memory  
of Gershon Cohen and  
Mr. and Mrs. Morris L.  
Frank)
- Fortunoff, Jacob A.  
Freedman, Harry A.  
Goldberg, Maurice E. (in  
memory of Helen Nathan  
Goldberg)
- Gondelman, Sidney  
Goodstein, David  
Goodstein, William  
Gross, Henry H.  
Halperin, Nathan  
Holtzmann, Jacob L.  
Isaacs, Edward  
Lemberg, Samuel  
Leventhal, Julius  
Leventhal, Norman  
Levine, Morris B.  
Maslow, Harry  
Miller, Morris  
Mitrani, Sol H.  
Moskowitz, Samuel  
Ostow, Kalman I.  
Polsky, Archie (in memory of  
beloved departed father,  
Solomon Polsky)
- Rinzler, Samuel  
Robbins Bros.  
Rosen, Meyer A.  
Rosenbluth, Isidore  
Rothkopf, Hyman  
Rutstein, Mrs. Jacob (in  
blessed memory of Jacob  
Rutstein)
- Schneider, Samuel A.  
Schwartz, Harry  
Smerling, Morris
- Spatt, Dr. Moses  
Sussman, Harold (in memory  
of Adolf and Lottie  
Sussman)  
Sussman, Sol  
Tedoff, Samuel R. (in  
memory of Mr. and Mrs.  
Barnett Duke)
- Brenner, Louis  
Sklar, Mrs. John
- Schiff, Lawrence  
Zinn, Martin
- Lazarowitz, Mrs. I.
- Fisher, Jack
- Abrams, Hyman  
Anonymous  
Ballas, Max  
Berman, Dr. Harry  
Blacher, Charles  
Burros, Elias  
Dilbert, Charles  
Dubrow, George F.  
Epstein, Bernard and Maurice  
Fleisher, Philip  
Goldberg, Max  
Greene, Harry (in memory  
of Mr. and Mrs. Henry  
Seinfel)
- Greenfield, Dr. Samuel D.  
Halperin, Israel  
Halperin, Louis  
Janow, Samuel K.  
Kaplan, Abraham  
Kaplan, Benjamin  
Katlowitz, Harry S.  
Koven, Dr. Benjamin  
Krebs, Moe A.  
Kugel, Simon H.  
Lazarowitz, Joseph  
Levine, Mrs. A. Abraham  
Levine, Seymour  
Lubell, Morris M.  
Lurie, Leib  
Parnes, Louis  
Posner, Herbert; Joseph,  
Arthur, and Liebler, Roy  
(in memory of Abraham  
and Rebecca Posner)
- Posner, Louis  
Puchkoff Bros.  
Raabin, Herman  
Robbins, Sydney J.  
Rothkopf, Abraham  
Rothman, Irving
- Saffer, Louis  
Salwen, Nathan  
Schwartz, Nathan T.  
Shapiro, Nathan D.  
Shorin, Morris  
Smerling, Samuel  
Sokoloff, Ralph  
Stolitzky, Dr. Benjamin  
Swarzman, Oscar  
Witty, Albert  
Wolff, Louis  
Yanowitz, Herman
- Goody, Harris
- Klebanow, Nathan
- Bernstein, Alex  
Fricman, Reuben
- Aaron, Bernard J.  
Aaron, Joseph I.  
Abelow, Saul S.  
Adler, Ben  
Albert, Isaac  
Amster, Sol  
Bank, Robert J. (in memory  
of father, Theodore Bank)
- Becker, Samuel  
Belfer, Rubin  
Berke, Barney  
Bernstein, Samuel  
Blankstein, Louis  
Blaustein, Karl A.  
Blumberg, Joseph N.  
Breier, Henry  
Christenfeld, Mrs. Lena (in  
memory of beloved  
husband, Samuel H.  
Christenfeld)
- Dau, Louis  
Dickman, Irving  
Duberstein, Mrs. Mary  
Dubrow, Benjamin  
Fink, Dr. Abraham  
Finkelstein, Dr. Reuben  
Friedman, Dr. Harry H.  
Gabriel, Barnett  
Garlin, Isidor  
Gilbert, Dr. Samuel S. (in  
memory of beloved parents,  
Louis and Bessie Gilbert)
- Glasser, Abraham  
Gluckstern, Simon  
Goell, Milton J.  
Goldberg, Samuel  
Golden, Samuel
- Goldman, Percy (in memory  
of Abraham J. Goldman  
and S. Goodman Levy  
Goldstein, Dr. Max  
Goldstein, Hon. Nathaniel L.  
(in memory of father,  
Max Goldstein)  
Gottlieb, Aaron  
Greenfield, Louis  
Greenspan, Jacob  
Greif, Abe  
Halpern, David (in honor of  
grandchildren)  
Hecht, Dr. Darwin (in  
memory of Moses B. Colish)  
Hirsch, Mrs. Ida  
Hyde, Ben  
Hyde, Dr. William H. (in  
memory of Mr. and Mrs.  
Isaac Shlefsteyn)  
Joffe, Philip  
Kamenetzky, S.  
Klein, Robert  
Klinghoffer, Kobie  
Levenson, Julius (in memory  
of father, Meyer Levenson)  
Levin, Philip A.  
Levine, Dr. Arthur  
Levine, Marvin  
Levine, Philip A.  
Levingston, Isaac  
Lewis, Harold (in memory of  
Aaron Lewis)  
Lewis, Philip (in memory of  
father, Aaron Lewis)  
Light, Julius  
Marcus, Dr. Lazarus  
Melker, Abraham R.  
Metz, Max  
Nelson, Dr. Louis S.  
Rabinowitz, Dr. Harris M.  
Rachmil, Hyman  
Riker, I. Jerome  
Rosenberg, David  
Rosenfeld, I. B.  
Rosenfeld, Irving  
Rosenthal, Samuel  
Rothkopf, Morris  
Safier, Charles  
Salit, Mrs. Kate (in memory  
of Harris Salit)  
Schaeffer, Frank  
Schein, Louis  
Scheiner, Arthur E.  
Schrier, Isaac  
Schrier, Mrs. Joseph



Shapiro, Thomas A.  
Siegel, Harry (in memory of  
dearly beloved parents,  
Morris Siegel and Herman  
and Sarah Safier)

Silverman, Jack  
Simon, Louis (in honor of  
Phillip Brenner with a  
fervent prayer that he  
recovers from his illness)

Spiegel, Simon  
Stang, Jack  
Stark, Abe  
Stelzer, Abraham J.  
Stoloff, Dr. Benjamin  
Swartzman, Herman  
Weinstein, Isidore  
Wexler, Isidor  
Wohl, Mrs. Sophie  
Wolk, Frank  
Zakheim, Harry  
Zechnowitz, Jacob  
Zucker, Joseph

Anderman, Max  
Forst, Emanuel  
Gray, Isidor  
Rawick, Julius L.  
Rosof, Al and Murray (in  
memory of Benjamin and  
Abraham Rosof)

Buchman, Harry  
Feinstein, Isidore  
Goody, Charles  
Heimowitz, Joseph  
Hurwitz, Mervin  
Kaplan, Mrs. Bella R.  
Kaufmann, Leo  
Lowenfeld, Isador  
Rivkin, Louis  
Rutta, Thomas \*  
Wender, Morris D.

Anonymous

Bershad, John  
Diamond, Harry P.  
Dressner, George M.  
Feldt, Joseph  
Fine, Charles  
Gitlin, Dr. Milton F. (in  
memory of beloved father,  
Solomon H. Gitlin)  
Goldblatt, Sidney  
Gottlieb, Irving J.  
Halperin, Emanuel (in  
memory of father, Simon  
Halperin)  
Horowitz, Sol  
Kabram, Saul  
Kolbert, Milton  
Lack, David S.  
Levine, Dr. William  
Levy, Harry

Markowe, Benjamin  
Marvel, Moe  
Mines, Jacob  
Prince, Mrs. Frances, Milton  
and Matthew (in memory  
of husband, Abraham  
Prince)  
Ratner, A. E.  
Reiner, Herbert H. (in  
memory of beloved parents  
and brother)  
Salzberg, Dr. Abraham H.  
Schrier, Heyman  
Seaman, Louis (in memory  
of Rose Fishman)  
Smerling, William C. (in  
memory of uncle, Morris  
H. Taub)  
Spiegel, David  
Tanenbaum, Herbert  
Wunderlich, Charles  
Zirinsky, Harry

Abraham, Simon  
Axtmayer, Oscar  
Barnett, Paul (in memory of  
parents)  
Bergmann, Bernard J.  
Beyer, Dr. Morris (in memory  
of departed parents)  
Cantor, Max  
Cohen, Abraham  
Cohen, Murray (in memory  
of beloved father, Samuel  
Cohen)  
Dan, Dr. Julius M.  
Deutsch, Carl  
Douglas, Dr. William  
Eisner, Felix  
Fabrikant, Max  
Feinberg, Philip F.  
Fink, Alan (in memory of  
A. S. Fink)  
Frey, David  
Friedman, Morris (in memory  
of sister, Mrs. Ida  
Dorfman)

Froelich, Henry  
Ginsburg, Abraham  
Gittleman, Dr. Isaac F.  
Glaubman, Harry (in memory  
of parents, David and Risa  
Glaubman)  
Glaubman, Louis (in memory  
of parents, David and Risa  
Glaubman)  
Goell, Mrs. Jacob  
Goldberg, Morris (in memory  
of Bernard I. Finkelstein)  
Goldman, A. L.  
Goldman, Martin M.  
Goldsmith, Emanuel (in  
memory of mother)  
Gorodiz, Joseph

Gottesman, Alice (in memory  
of mother, Sarah Shifre  
Gottesman)  
Grabisch, Benjamin  
Hack, Isadore  
Heiman, Harry (in memory  
of Mollie Heiman, Max  
and Samuel Cohn)  
Heimowitz, Max  
Helfand, Hyman  
Horowitz, Irving S.  
Jackman, James J.  
Jaffe, Leon (in memory of  
Philip Jaffe and Abraham  
Vogel)  
Jampolis, Max  
Kaplan, Leonard G.  
Kaplan, Robert (in memory  
of parents)  
Kaplan, Sidney  
Karlin, Abraham  
Katlowitz, Irwin  
Kiel, A.  
Klein, K. Karl  
Klein, Mrs. Louis (in memory  
of departed husband,  
Louis Klein)  
Klinghoffer, Morton  
Krauss, Robert (in memory  
of father and mother)  
Krefetz, Reuben R. (in  
memory of Frank Krefetz)  
Kuperstein, Dr. David  
Leaks, Miss Dora  
Levenson, Samuel M.  
Levy, Jeremiah  
Liberman, Harry  
Lieb, Henry (in memory of  
Jacob Lieb)  
Lipshutz, Philip D.  
Lipson, Sidney J.  
Manes, Edward M.  
Marvin, Anthony  
Meisel, S. W.  
Meltzer, Herman  
Michaelson, Ben S.  
Miller, Abraham  
Miller, Samuel  
Moskowitz, Mrs. Esther  
Polivnick, Isidor  
Pries, Leonard  
Reager, Abraham  
Reznick, Moses  
Richman, Annie (in memory  
of husband)  
Rokeach, Dr. Aaron  
Rosen, Louis  
Rosen, Murray  
Rosenberg, Mrs. Rose (in  
memory of Joseph  
Rosenberg)  
Roth, Louis J.  
Rothkopf, Samuel  
Schwartz, Julius  
Schiller, Murray

Schless, Charles J.  
Sharon, J. M.  
Shlakman, Saul A. (in  
memory of beloved father,  
Jacob Shlakman)  
Silverman, Abraham  
Silverstein, Dr. I. Spencer  
Teller, Henry  
Unger, Herbert  
Wiener, Isaac  
Weinstein, Abraham

Aaron, Dr. Irving P. (in  
memory of daughter,  
Roslyn Goldstein)  
Axelrad, Jack  
Becker, Edward I.  
Berlowitz, Harold D. (in  
memory of Sgt. William  
Mantel)  
Blickstein, Harry  
Block, Abraham  
Buxbaum, Edward (in honor  
of birth of a son, Stephen  
Louis)  
Canick, Dr. Michael  
Cassel, David  
Danciger, Murray J. (in  
memory of mother)  
Eisenberg, Julius  
Farber, Dr. David  
Feldman, Abraham  
Fortunoff, Max (in memory  
of father, Chaim Ben Srul  
Shea)  
Gaberman, Abraham  
Gellar, Dr. Abraham  
Goldberg, Sol (in memory of  
Jack Shafran)  
Goldman, William (in  
memory of father)  
Goldstein, Harry (in memory  
of Breina Goldstein)  
Greenberg, David (in memory  
of Herman Gertler)  
Gutchin, Benjamin  
Guterman, George (in  
memory of father, Joseph  
Guterman)  
Haiken, Benjamin (in memory  
of father-in-law, Louis  
Evans)  
Hazelcorn, Samuel C.  
Honig, Lou (in memory of  
father, Charles Honig)  
Jacobs, Jennie (in memory of  
husband, Joseph Jacobs)  
Johnson, S.  
Kannel, Miss Martha (in  
memory of dear departed  
friend, Minnie Spiegel)  
Karasik, Leo (in memory of  
Rose Karasik)  
Kirsch, Jack  
Levin, Dr. David

## MEMBERSHIP APPLICATIONS (Continued from page 19)

### FRIEDMAN, MARTIN

Res. 1594 Eastern Pkwy.  
Bus. C.P.A., 217 Broadway  
Single  
*Proposed by* Gerald Jacobs, Leo Stam

### GARR, LEON J.

Res. 52 Hart St.  
Bus. Acc't, 1328 Broadway  
Single  
*Proposed by* Raymond L. Jablon

### GOODMAN, Miss SYLVIA

Res. 207 E. 92nd St.  
*Proposed by* Samuel I. Samuels,  
Rhoda Samuels

### HOUSMAN, Miss NORMA

Res. 249 E. 48th St.  
*Proposed by* Doris Rose, Pearl Herson

### LEVINE, Miss DIANE

Res. 133 E. 87th St.  
*Proposed by* Harriet Cahn, Jack Silver

### LEVINE, EUGENE

Res. 86 E. 43rd St.  
Bus. Gov't, 346 Broadway  
Single  
*Proposed by* Ethel Moch, Ruth Grebler

### NEWIRTH, GEORGE

Res. 706 Montgomery St.  
Bus. Mfg., 11 Rock St.  
Married  
*Proposed by* Isidor Fine,  
Samuel Kaufman

### POMERANTZ, Miss LORRAINE

Res. 123 E. 92nd St.  
*Proposed by* Sylvia Silverman

### RUBENSTEIN, MARC

Res. 25 Plaza St.  
Bus. Student  
Single  
*Proposed by* David Rubenstein

### SCHWEILOCH, LOUIS

Res. 15 Crown St.  
Bus. Lithograph, 47 West St.  
Married  
*Proposed by* Mrs. Florence Rosenfeld

### SEIDERBAUM, SAM

Res. 455 Schenectady Ave.  
Bus. Fruit, 5117 Church Ave.  
Married  
*Proposed by* Dr. Irvin J. Sparer,  
Rubin Gralla

### TIEFER, GEORGE

Res. 1296 Augustine Ave.  
Bus. Produce, 5117 Church Ave.  
Married  
*Proposed by* Dr. Irvin J. Sparer,  
Rubin Gralla

### SAMUEL H. GOLDBERG,

*Chairman, Membership Committee*

### Condolence

WE extend our most heartfelt expressions of sympathy and condolence to Mr. Max Susnick of 355 Lefferts Avenue on the loss of his beloved father on December 17th.

### Important Note to Parents of Bar Mitzvahs

RABBI LEVINTHAL has prepared a new prayer, which will be recited by the second lad, when two Bar Mitzvahs are scheduled for the same Sabbath. Hitherto, when two boys were Bar Mitzvah on the same Sabbath, unless one of the lads rendered the prayer in Hebrew, both recited the same English version.

We still hope that one of the boys will say it in the beautiful Hebrew text. But

the new prayer, which the Rabbi has just prepared, will do away with the repetition of the same text, should both lads recite it in English.

### Personal

Mr. Mordecai Gorelik, son of Mr. and Mrs. Morris Gorelik of 1431 President Street, has arrived from Hollywood to design a new Broadway play by Arthur Miller, author of "Focus."

### Holiday Gym Schedule New Year's Day

THE holiday schedule will prevail in the Gym and Baths Department on Wednesday, January 1st (New Year's Day) and will be open from 10 A.M. to 2 P.M. for men and from 2 to 4 P.M. for boys.

## BASKETBALL GAME

Brooklyn Jewish Center

vs.

Hebrew Educational Society

This Sunday Evening, Dec. 29th

Preliminary Game at 8 P.M.

— Admission —

Centers members—75¢ (incl. tax)

Non-members—\$1.20 (incl. tax)

JAN. 5th —

B. J. C. vs. Jersey City "Y"

Levitas, Nathan  
Nareff, Jonas  
Marder, Murray  
Margolin, Akiba  
Markoff, Dr. Samuel T.  
Miller, Max A.  
Model, Harry I.  
Monte, Dr. Jacob  
Moss, Elsa  
Nicoll, Samuel (in memory of mother, Sarah Nicoll)  
Pashenz, Herman J. (in memory of parents)  
Pindek, Abraham (in memory of Hyman Pindek)  
Reiss, Maurice M.

Rood, Dr. Morris (in memory of Ben Zion Seitsive)  
Rosenfeld, Master Jeffrey I. (in memory of father, Dr. Samuel G. Rosenfeld)  
Raskin, Harry  
Schacht, Lawrence (in memory of Samuel Schacht)  
Schacknow, Arnold B. (in memory of father, Nathan Dymond)  
Schnapp, Ben (in memory of mother, Paia Schnapp)  
Sharkey, David (in memory of parents)

Shure, Mrs. Eva (in memory of dear parents, Mollie and Abraham Wechsler)  
Sirotkin, Irving  
Trachtenberg, Matilda V.  
Waxman, Mrs. Gussie  
Weidman, Albert (in memory of father, Samuel Weidman)  
Wolf, Herbert (in memory of mothers, Ida Wolf and Nellie Wollitzer)  
Wolfson, Saul (in memory of father, Samuel Wolfson)  
Zimmerman, Julius

Bromberg, Michael  
Cohen, Jacob (in memory of father, Kaufman Quinton)  
Maklowe, Jacob  
Wisner, Benjamin H.  
Magid, Miss Laura (in memory of departed father, Abraham Magid)  
Satinsky, Miss Shirley  
Sholklin, Nat  
Litwin, Miss Mamie  
Litwin, Miss Ruth  
Merlender, Miss Sylvia

## JACOB SCHIFF WAS BORN 100 YEARS AGO

[Continued from page 10]

cation Society and other similar projects were founded and endowed.

Jacob Schiff was a non-Zionist, but Palestine as the historic land of the Jews was dear to him. As far back as 1908 he visited the Holy Land and was very much perturbed by the conditions he found there. When the Hebrew Technical Institute in Haifa was established he made large gifts to it, but at the same time he declined membership on the Governing Board. Schiff kept up his interests in various phases of Jewish life in Palestine and lent his support to many an undertaking.

When the question of Palestine became paramount in 1917, he again reiterated that he was not a political Zionist but, said he, "I do believe that it might be feasible to secure the good will of America, Great Britain and France toward the promotion of a large influx and settlement of our people in Palestine." As time went on he found himself more and more in favor of an autonomous Palestine under the British "suzerainty." During the Peace Conference he wrote an article for the *Nation* entitled "The Need for a Jewish Homeland." In it he indicated the need for some outlet for emigration from Eastern Europe, and expressed the hope that Eretz Israel could once more become "a land flowing with milk and honey," and furnish "a reservoir for Jewish learning and for further development of Jewish literature." A strong believer in unity, he published in the Zionist press of 1920 an appeal for Palestine. "I am glad to have the opportunity to appeal to my fellow-Jew and fellow-Americans on behalf of Palestine," he wrote. "No American, certainly no American-Jew, can be indifferent to the call of that great little land of the past, and to the prospect of great things which seem to be in store for the future. I am not concerned with the political aspects of the question. Whatever the political forms may be under which the Jews in Palestine will live in the immediate and ultimate future, it is sufficient for me that the New Palestine will start its life. It is high time that American Jewry forget its differences and join hands in order that, united, it may find a solution to the

Jewish question which shall prove satisfactory to all, and of which, I verily believe, Palestine has become the cornerstone."

With the passing of Schiff, there closed a "Schiff period" in American Jewish life. We have had philanthropists and benefactors whose contributions to various causes perhaps exceeded his financially. Very few, however, have had the Schiff conception of Jewish philanthropy. It was Jacob Schiff who was a true *bal zedakah*. He not only gave, but took a vital interest in all things Jewish.

Make Your Reservations  
for the  
CENTER'S

NEW YEAR'S EVE  
DINNER and DANCE

Tuesday, December 31st

DINNER DE LUXE  
COCKTAILS - FAVORS

— Reservations —

\$10 to members and adult children

\$12.50 to guests of members



MIAMI  
BEACH

### The Traymore Hotel

Centrally located on Fashionable Ocean Promenade  
— Private Beach — Cabana Club — Blue Angel Cocktail Lounge — European Plan.

*The Traymore*  
DIRECTLY ON THE OCEAN AT 24<sup>TH</sup> ST.

FOR  
FLOWERS  
•  
WEDDING  
DECORATIONS  
AND  
FRUIT  
BASKETS  
•

HYMAN  
SPITZ INC.

•  
OUR ONLY STORE

DICKENS 2-4000

1685 PITKIN AVENUE



# ABBOT-FINE MOTORS

## NASH SALES—SERVICE

JESSE J. FINE  
JACK ABBOT

507 Flatbush Avenue  
Brooklyn, New York  
Phone: BUckminster 4-7800

## RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.  
1250 CENTRAL AVENUE  
FAr Rockaway 7-7100

Miami Beach, Florida  
1236 WASHINGTON AVENUE  
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW  
667 Eastern Parkway, Brooklyn 13, N. Y.  
Return Postage Guaranteed

Sec. 562, P. L. & R.  
U. S. POSTAGE

**Paid**

Brooklyn, N. Y.  
Permit No. 1622

New York, N. Y.

61 Broadway

Mr. Lester Lyons